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Zion's Herald.

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The Outlook.

It is just three hundred years since Spitzbergen was discovered, and the western and largest island of the group—about half as large as the State of New York—has never been explored. Tidings came last week that an English expedition, under the leadership of Sir W. M. Conway, has penetrated the icy barrier that forms the coast line, and crossed the island, thus collecting interesting information concerning its unknown interior. The data will soon be given to the public.

England has abandoned her claim to Trinidad and acknowledged Brazil's right to the island. The only ground for her claim was the non-occupancy of the island, and its convenience as a cable station. She seized it for the latter purpose last year, contrary to the protest of the Brazilian authorities. Subsequently she offered to submit her claim to arbitration—an offer which was promptly rejected by Brazil. The kind offices of Portugal were finally accepted by both parties, and the decision was in favor of the South American claimant. One more occasion for dispute is thus removed. The British cable company will be permitted to lease land on the island for a station.

Complete returns have not been received, at this time of writing, from the numerous stations where astronomers observed the sun's total eclipse on Sunday last. These stations had been set up in Northern Europe and Japan, and elaborate preparations had been made for photographing the solar corona and conducting other observations. A dispatch from St. Petersburg announced that clouds obstructed the work of observation at Vado, on the west coast of Nova Zembla, where Sir Robert Ball, the English astronomer royal, had taken up his station. His errand therefore was fruitless. Prof. Todd, who is in charge of the Amherst expedition, and who chose Yezo, the most northerly island of the Japanese group, for his station, has not yet been heard from.

The agitation for free silver coinage is having a most disheartening effect upon business in different parts of the country. A New York company has postponed the erection of a number of large grain store-houses until this disturbing question is settled. Mills have closed down, throwing out of work thousands of operatives, because of alarm at what the future may bring in the shape of a debased currency. Curtailment, if not absolute cessation, is reported from almost every quarter. Of course something will be gained by this arrest of enterprise in the absorption of old surpluses; accumulations of stock long on hand will be used up and the way paved for healthy beginnings in the fall; but meantime the monetary uncertainty affects all, and most seriously the small traders and the working classes.

The most sensational event in the business world last week was the failure of Moore Brothers of Chicago, the "promoters" of the Diamond Match and New York Biscuit companies, who had raised the stock to fancy prices, and whose margins finally gave out. Their liabilities are reckoned by the millions. The prompt closing of the Chicago Stock Exchange, which dealt principally in the shares which the Moores were handling, and the willingness of the banks to make arrangements to tide over the suspension until the difficulties could be straightened out, prevented a panic. A pool will probably be organized to under-

write the Diamond Match stock. Both the companies named are paying well. The principal loss will fall on the speculators.

Many industries are suffering serious loss by the extraordinary expansion of the bicycle demand, according to a writer in the *Forum*. Nearly a million of persons have purchased wheels during the current year, and much of the money thus invested has been diverted from established channels. Thus, the piano trade has fallen off nearly one half; so, too, has the sale of watches and jewelry. Stable keepers complain that they can no longer let horses, and saddle and harness makers find their work in light demand. Booksellers, tailors, and hatters have their inditement of the prevailing "fad." Tobaccoists and saloon-keepers grumble at diminished custom. Churches are lightly attended. On the other hand, roads are being improved, and the general health of the people, as a whole, promoted—and "health is the best wealth."

The Porte has succeeded at length in displacing the Armenian Patriarch, Mattheos Ismirlian—in compelling him to resign office. Though distrusted by the Armenian revolutionary party, which at one time threatened his assassination, the oppressed people had no firmer, wiser friend than the Patriarch. He was not ready to support the extreme views and measures of this insurgent party, while on the other hand he was charged by the Turks with fomenting discontent among his countrymen and with planning outbreaks. His official life has not been a happy one, but the Turks have found in him a prelate whom they could neither bribe nor terrify. His withdrawal at this time, when Russian policy is in the ascendant, and the Turkish empire appears to be on the point of disintegration, is felt to be a serious calamity for his countrymen.

A Pan-American Congress was called, at the suggestion of President Alfaro of Ecuador and by invitation of President Diaz, to meet in the City of Mexico on the 10th inst., the primary object of which was to be the affirmation of the Monroe Doctrine as the public law of the countries represented. No such unanimity in accepting the invitation was manifested as was the case seven years ago, when eighteen republics of this Continent, including Hayti, were represented in a conference held in Washington under the chairmanship of Mr. Blaine. As no tidings have come, at present writing, of an international meeting, it is probable that the response was too feeble to justify organized proceedings. Just now, in fact, there is a good deal of political disturbance in the Southern republics. In Ecuador, Peru, Bolivia, Chili and Colombia, the Presidency of the country is either in dispute, or uprisings against the person holding the office are reported. It is hardly an opportune time for a meeting of the character proposed.

Rioting in Spain.

The popular outbreaks in the province of Valencia last week against the Government were attributed, by the Minister of the Interior, to the instigation of Cuban emissaries. Possibly agents of the insurgents may be at work in Spain fomenting insurrection, but the Spanish people have more immediate and pressing grievances, and need no outside inducement to impel them to rebellion. On them fall the taxes levied to pay the enormous expense of transporting, equipping and supporting the 121,326 soldiers who have already reached the "Ever Faithful Isle." From their ranks come the vast numbers that compose this army of subjugation; and those at home who know the sufferings and exposures of those who go, who know the terrible and unavailing sacrifice of life which has already taken place, and the hopelessness of reducing the island to subjection notwithstanding the daily reported "victory" of the Spanish arms, may well feel that the time has come for them to take a stand against further imposition or sacrifice.

Spain is fighting a losing battle in her contest with Cuba, and is jeopardizing not merely her national prosperity and credit, but her own form of government as well.

Rapid Transit in New York.

The rapid transit problem in New York City is still unsolved. Since the decision adverse to a tunnel under Broadway was rendered, many plans have been considered. The latest of these—the Gould-Sage proposal for extending the elevated system—was declined last week because the Commission has no power to authorize the building of a surface road, which was included in the proposed scheme of extension. It was finally decided that the chief engineer be instructed to submit plans for a \$30,000,000 construction, mostly underground, to begin at the City Hall, proceed under Elm Street and Fourth Avenue to the Grand Central Station on Forty-second Street, and there to divide into an east and west side route. The objection was strongly urged that this route ignores the shopping district, and also the great commercial centre of the city below City Hall which furnishes 40 per cent. of the up traffic of both the cable and the elevated roads; but three members of the Commission favored this route as the most feasible one if Broadway is ruled out, and the engineer's report will be considered at the next meeting of the Commission in September.

A Commendable Attitude.

But for England the island of Crete would by this time have been blockaded by European fleets, all hope of assistance to its Christian inhabitants from Greece would have been cut off, the Porte's power would have been refuted, and such massacres as that which occurred at Heraklion (Oandia) last week, when men, women and children were ruthlessly butchered, would have become painfully common. Germany, as is well known, believes in maintaining the Sultan's authority, "at whatever cost of blood-guiltiness," in order not to disturb the balance of power. England's refusal prevents joint action, and practically spoils the combination. If the London *Standard* is inspired by the Foreign Office, as is confidently believed, its recent editorials conclusively show that Lord Salisbury is convinced that the only effective cure of the Sultan's misrule is the dismemberment of his empire; and that Crete in particular, which has suffered so cruelly, should not be hindered in establishing her independence by any concerted action of the European powers.

The Late Judge Shellabarger.

Judge Samuel Shellabarger, who died in Washington last week at the ripe age of 78, was a prominent leader in national politics a generation ago, and has left behind an enduring name in the legislative history of the country. He it was who drafted the provisions of the Reconstruction act in the Thirty-ninth Congress under which the seceded States framed new constitutions. He was chairman of the special committee appointed in connection with the Blaine-Conkling controversy over the attack made by the latter upon the then Provost Marshal General of the Army. After a brief term as the representative of this country at the court of Portugal, Mr. Shellabarger returned to this country, and as a member of the Forty-second Congress engineered through the House the famous "Ku-Klux law," which put an end to the organizations formed for the purpose of political assassination. He was a member of the Civil Service Commission in 1874 and 1875. Since that time he has resided in Washington and been recognized as a leader in the legal profession.

Testing Ocean Currents.

It has long been known that floating material in the track of the Gulf Stream is wafted or carried across the ocean, and either dropped on some northern coast of Europe, or, circling to the South is thrown

upon the shores of the Azores or Canaries, or, escaping these, recrosses the ocean and brings up on some West Indian island or on the beaches of the Caribbean Sea or the Mexican Gulf. Interesting questions relative to the speed of this "river in the ocean" at different seasons, and the laws that regulate its diverging branches remain to be solved. To determine these, bottles of a peculiar shape are issued by the Hydrographic Office to shipmasters with instructions to enclose and seal within each bottle the date and location of commitment to the sea. Ninety-five of these bottles were rescued and returned to the office during the first six months of the present year. The most interesting voyage made was by Bottle No. 6, which began below the equator, a thousand miles off Sierra Leone, July 30, 1893, and ended in the Shetland Islands, March 30, 1896, after having traveled nearly 8,000 miles in its circular path at an average drift of eight miles per day.

A Call for a Third Ticket.

The dissatisfaction of a large number of Democrats with both the principles and the candidates agreed upon at the Chicago Convention, and their especial aversion to the Populist combination there effected and its financial vagaries, has resulted in a determination to form a new party, to be known as "The National Democratic Party," and to select standard-bearers who will represent Democratic principles pure and simple, with no alien tincture, and who will unyieldingly stand for the vital principle of sound money. Thirty-five States were represented in the conference which decided upon this action. The Chicago Convention was denounced as "revolutionary." The decision was unanimous to call a national convention, to meet in Indianapolis, Sept. 2, for the purpose of nominating candidates for President and Vice President, and for enunciating fundamental principles. That this movement will contribute to defeat Bryan by securing votes which, out of party loyalty, might otherwise have been cast for him, is evident on the face. That it will diminish the support of McKinley on the part of thousands of Democrats who, recognizing that the supreme question of the hour is a stable currency, had mentally decided to vote for the Republican candidate, is none the less evident. But while this movement will be regarded as unquestionably consistent and commendable, its supporters even must realize that a divided party is doomed to defeat.

Courtesies That Will be Remembered.

Praise for Emperor William of Germany from a French source is rare; but in the case about to be referred to it was merited. The Emperor, it seems, went to Norway a month ago, and stopped at Stalheim. Rooms had been previously engaged in the hotel by a party of French excursionists, who were to arrive on the steamer "Général Chanzy." The perplexed hotel-keeper, fearing to offend his royal guest by this French irruption, frankly told him his difficulty. The Emperor replied that he was traveling as a simple tourist and did not wish to make trouble for excursionists, particularly for such as were French. The Frenchmen were therefore made welcome. The next day at breakfast the French travelers arose, went out and courteously saluted the Emperor before he came into the dining hall. During the day he went with them sight-seeing. That night the tourists boarded their steamer which, while proceeding on her course, unfortunately grounded in the Nordfjord. Her passengers were taken off by an English vessel whose captain charged 100 francs for each one rescued. As soon as the Emperor learned of the mishap he dispatched the German cruiser "Gefion" to render assistance. She succeeded after considerable difficulty in pulling the "Général Chanzy" off the rocks; her chivalrous captain refused to accept the slightest gift for this valuable service. These facts were furnished to the *Paris Figaro*, and the courtesy of the German ruler received the praise which it certainly deserved. A few such acts on both sides would go far towards mitigating the bitter feeling between the two nations.

Our Contributors.

FOREVER THERE IS GOD.

Harriet Warner Rejman.

Author of "Is Not This the Land of Promise?"

Forever there is God!
So how can a heart be desolate wholly?
He may toll, he may plod,
Feel the stroke of the rod,
He may wander afar in pleasure and folly,
In the wild tangled mazes of life he may feel,
The sting of the serpent is bruising his heel,
And sin is drowning his soul in its flood,
Still, forever and ever is God.

Forever there is God!
But what help for a sinner who never has
prayed

'Till destroyed and dismayed?
'Till when sorely afraid
Of doom, and of God from whom he has
strayed—
What help, when he feels the black death in
his teeth
He has bartered himself for, when gaping
beneath
Is the boundless abyss, with its fathomless
flood?
Still above and forever is God.

Forever there is God!
God—righteousness, justice, purity, truth,
But chiefest of all is love,
Beneath, around and above:
Love is greater than sin in sooth,
Love, inexhaustible, changeless forever,
Meeting the soul in its upward endeavor,
Love that is fathomless, measureless, broad,—
Will a man not kneel to love and God?
Stevens' Point, Wis.

CLIFF SEAT, 1896.

Louise Manning Hodgkins.

"I WOULD like to see a procession of all the famous folk who have been entertained in that house," said a lover of historic associations, gazing with reverent eyes at the carved door-posts of one of the earliest homes of our forefathers in Massachusetts. A retrospect of merely half a generation brings a like expression to the lips, as one recalls the noble forms and faces that have crossed the threshold of Cliff Seat, and to whom the honored host and hostess, Mr. and Mrs. Joseph Cook, have said "Salve!" with hospitality, and "Ave!" with regret. The breadth of generous minds is indicated by the names of their noble guests. As one turns the leaves of a treasured guest-book one finds the record of such reformers as Neal Dow, Frances Willard, Mary Clement Leavitt, Anthony Comstock, Gov. St. John, Prof. Stuckenburg, Wilbur F. Crafts; such theologians as Dr. Park, Theodore Cuyler, Joseph Parker, Dr. Noble, Dr. Deems; such artists as Watrous Decker and Sanderson; such authors as Lucy Larcom and Isabel Hapgood; such missionaries as Dr. Hamlin, Dr. Davis, Dr. Ely and Dr. Root; such editors as Simeon Gilbert, Robert West and Frances J. Dyer; such educators as President Magoun, B. G. Northrop, Prof. Whiting, Mary H. Hunt—and these are but a few of the scores from our own and other lands who think of happy hours at Cliff Seat, of which they once said,—

"Stay, thou art so fair."

Around Cliff Seat the drives to historic spots associated with Wolfe, Montcalm, Ethan Allen, Lord Howe, the old fort or the new industries, are as charming as of yore; encircling her vine-wreathed verandas are the same beautiful groves of beech and maple; rising above her tower stand the unchanging mountain heights that begin the Adirondack chain; but the throbbing life more eager than the very heart of the summer, so keenly felt in rushing mountain wind, murmuring brook, and winging bird and bee, is necessarily tempered this season by the prolonged illness of Joseph Cook, the very "light of all seeing" at Cliff Seat. His thousands of friends and acquaintances will be glad to learn that in the home of his birth and boyhood he is making slow but constant progress toward rest and health. Just now, he is hearing with enjoyment the reading of Mr. Gladstone's latest book on Butler's "Analogy," refuting with his old native acumen such passages as fall, in his judgment, to compass the truth. Heaven grant that this brave champion of righteousness be speedily returned to the ranks that for more than a year have so sadly missed him! When one remembers that his withdrawal means also the relinquishment by many a circle of philanthropy and culture of the inspired seal of his equally gifted wife, Mr. Cook's early recovery is a consummation devoutly to be wished; his betterment a matter for

which all lovers of our country's weal should give thanks.

Oh, for an hour of Joseph Cook! one has been prone to exclaim, as one has read in the last six weeks some of the utterances fulminating from political and religious platforms. Whether or not his voice is heard again as in the olden days, this a time to remember gratefully a man whose attitude of strength and words of power for more than twenty years have had no small part in keeping the fire of patriotism aglow and the lamp of truth burning brightly on the altar of freedom and religion.

SUNDAYS ABROAD.

I.

At Sea.

Rev. J. Wesley Johnston, D. D.

JUST why so many of our people, particularly those of moderate means, should take the more expensive lines and rush through the ocean voyage, when they might save half of their passage money and at the same time enjoy a delightful trip at sea, is a question, so far, without a satisfactory reply.

Of course the matter of seasickness is, with some, one of serious consideration, and seasickness is usually a serious affair. Before and after we may regard it somewhat humorously, but in the hour and article of its visitation one can truly say, "No room for mirth or trifling here." In sober earnestness and with varied meanings life becomes an empty dream, and the world has a hollowness which explains the "aching void" of which the poet so feelingly writes. It is possible, however, to considerably lessen the horrors of this ocean scourge, and by sheer grit and will-power make oneself master of the situation. The imagination must be kept well in hand, the sense of smell must be carefully restrained, the morbid delicacy and supersensitiveness which enter so largely into life must be blunted somewhat, and the traveler determine to make the best of things in every way. Plenty of rugs, a good steamer chair, an understanding with the deck steward in which he will see a financial consideration, a strong desire not "to be, to do, or to suffer," will in the end produce results the most grateful and satisfactory that can be imagined. Having made several trips across the Atlantic I can testify from personal experience as to the benefits of the above suggestions. Another thing should be borne in mind, and that is the necessity of an abundance of suitable apparel for a trip at sea. There are no dry goods stores on board. There is no way of making amends for haste or forgetfulness on shore, and when one wants anything he usually wants it very badly. Hence the most ample provision should be made against all possible contingencies, for from New York to Liverpool or Glasgow means every climate under the sun besides sundry climates in which the sun has no part whatever. A good steamer trunk or large valise well and carefully packed is of the first consequence to the one who will be comfortable. A hand-bag for the Continent is all right in its way, but a trunk at sea is most essential. No charge, by the way, for this advice.

It was a blazing hot day when the steamer "State of California" left her dock in New York, and amid waving of handkerchiefs and pleasant good-bys we sailed out through the Narrows. In less than half an hour overcoats and ulsters were in demand, and men had hardly ceased mopping their brows before their teeth were chattering in the cold and wind. But with a measured beat, suggesting the pitilessness and inflexibility of fate, the big engines performed their work, and before the night had well set in land was "out of sight," and as for the ocean, we were "right in it."

Our first meal was a brilliant success; everybody was present, and there were parties laughing and talking in the most pleasant way. Some of these good people, however, were like certain saints who appeared but once, and the dining-room saw their faces no more. Then came night; and as by this time the wind had died down, and the heat re-asserted itself, the state-rooms were hot almost as ovens, for the great mass of iron lying in the dock under a July sun for nearly a week was heated in every part. This was when the old traveler showed himself, and so instead of trying and tempting fate by a night in the state-room, he made his way to the deck where, wrapped in rug and ulster and stretched on steamer chair, he dozed and snoozed the hours away. Any temporary inconvenience was more than repaid by the sunrise, and the one who has never seen the sun

rise at sea has something to live for, and something to remember. On shore my weakness is sunsets. I appreciate sunsets, and am willing any time to admit their gorgeousness and glory, but I am not so strenuous about sunrises. Indeed, I am not on speaking terms with the average sunrise. In the winter it is too cold to really enjoy one, and in the summer the sun gets up so provokingly and aggressively early as to make the day altogether too long. But at sea it is entirely different, and when the sun rises properly he ought to be encouraged.

Concerning the days which followed nothing in particular need be said, as this letter is not a diary, hence we will come to the Sunday of which I am specially to write. By this time we were in a fog bank, and the horn was blowing with an utter indifference to either ears or headaches. By the way, why can't a steam pipe be carried out to the bowsprit and the horn put there, giving it an advantage of from two to three hundred feet, instead of locating it midships where it is usually worse than any of the plagues of Egypt.

The ship's bell sounded for service, and if ever the ringing of a bell is solemn and impressive it surely is here. With gratifying promptness the congregation assembled, and nearly all who are able to leave their berths are present. Hymn-books and prayer-books have been distributed by the stewards, a pulpit has been mysteriously erected by means of pillows and cushions draped with the English flag, and the service of the English Church is quite closely followed. An American Episcopalian minister leads in this part of the worship, after which a sermon was preached. As I was the preacher on this particular occasion, it is hardly necessary to speak of the sermon. (The above sentence, like certain mysterious passages in the Apocalypse, is capable of several readings. Blessed is the man who can read it as it was written!)

In the afternoon a Roman Catholic priest held service in the same place, and as he was generous enough to extend an invitation to all on board, many of us availed ourselves of this imaginary courtesy. And it was only imaginary, for, taking advantage of the situation, he proceeded to show from his standpoint the manifest superiority of the Roman Church, and by a diplomatic avoidance of the very things which compelled Luther's rebellion and led to the Reformation, he made a very plausible and specious plea for general church union. But the cunning man nearly always overreaches himself, and in this case the priest was the one who failed, for from being one of the most popular of the passengers he dropped, as by common consent, and for companionship finally had to resort to the steerage.

Just at dinner, about 6, we were all startled by the stopping of the engines and the ship coming to a standstill. Instantly there was a rush on deck, where we learned that a fisherman's boat, a dory, with two men in it, was seen somewhere in the fog. All eyes were strained looking here and there, and the horn sounded almost continuously. At length in the dim distance the little boat was seen, and the ship moved slowly to meet the lost fishermen, and with the heartiest of cheers and welcomes the men were encouraged as they rowed toward us. Poor fellows! For four days they had been on the sea in an open boat, three days without food, and how they kept afloat in the midst of such billows is a mystery. Bagerly they were assisted on board and most carefully tended by Dr. Findlay, the ship's doctor, and many of the passengers wept for joy as they saw them saved from the hungry and remorseless sea. The next day we learned their story, a common one, but which has not always such a pleasant ending: they were fishermen on the Banks who in the fog had lost their vessel, and were adrift on the broad sea. The genius of American generosity soon manifested itself, for, after having made arrangements with the sailors of the "California," the traps and gear of the shipwrecked men were auctioned off, and even the nails of their boots were sold at twenty-five cents apiece! How the lookout, in a fog so dense as this was, could discern such a speck on the sea, is a proof of the closeness of the watch which is kept on these ocean steamers. Too much praise cannot be accorded to Captain Braes for his thoughtfulness and promptness, and that one touch of nature which makes the whole world kin was very plainly seen when steerage and saloon forgot all about restrictions and differences, and in one mass on the deck shouted and cheered and wept for joy.

And now the night descends rapidly. The

engines start up again, once more is heard the rush of the vessel through the billows, and with grateful hearts that we are in the hollow of His hand who neither slumbers nor sleeps we end this most eventful Sunday in mid ocean.

THE LITERARY EVENT OF THE YEAR.

E. A.

THE recent opening of the Goethe-Schiller Archives marks an epoch in the literary history of Germany. It represents the realization of an ideal—an ideal of the Grand-duchess Sophie, one of the greatest benefactresses of Europe, to make Weimar, the Mecca of the Golden Age of German literature, the preserver of the literary monuments of this rich period. Eleven years ago occurred the death of Walther von Goethe, the grandson and last descendant of the illustrious poet. He bequeathed the grand-duchess all the letters, manuscripts, books and the like of his grandfather, and these were made the nucleus of a Goethe collection. Three years later the generous grandson and great-grandson of Schiller, the Baron Gleichen-Russwurm, presented the grand-duchess the entire contents of the magnificent Schiller collection with the understanding that it and the Goethe collection should be united. Since the literary remains of Germany's two greatest poets have been combined, the collection has increased almost threefold, surpassing all expectations of the most ardent Goethe and Schiller admirers. The ideal of the grand-duchess may be said to be more than realized; for the handsome treasure house whose portals have just been opened to the world contains not only literary remains of the great poets of the Golden Age, but literary remains from every period of German literature. The reader may gain an idea of the extensiveness of the collection from a condensed portion of the address of Professor Suphan, the archivist:—

"The Archives contain besides the entire collections of Goethe and Schiller the entire collections of many other great poets. Worthy of mention are the literary remains of Immermann, Hebbel, Otto Ludwig and Fritz Reuter, all celebrated writers of the present century. The collections of the two former were presented by relatives of the poets. Then parts of Moerike's, Rueckert's, Keller's, Wieland's and Herder's collections constitute a very valuable portion of the Archives. The descendants of Wieland and Herder are desirous that the collections of these illustrious contemporaries of Goethe and Schiller shall be as well represented as possible. That the large manuscript collection of the grand-ducal library (200,000 vols.) has been made a part of the Archives is a matter of very great importance, since the value of this collection cannot be estimated too highly. Important recent gifts are the entire correspondence of Goethe with the celebrated botanist, Dr. C. A. Martins, and the magnificent library of the versatile writer, Ferdinand Fellgrath, of London. The latter was presented by the writer's wife, who is a native of Weimar. Besides the above there are many valuable letters, manuscripts and other literary documents coming from Germany, Switzerland, and a number of foreign countries, and representing all the periods of German literature. The Golden Book, which contains a record of all that has been received during the past eleven years, is almost full. The first entry made by Professor Suphan is as follows: 'Three letters written by Goethe to the child, Bettina von Arnim. Given by Hermann Grimm.' The donor, a celebrated Berlin professor, is the son of Wilhelm Grimm."

The ceremonies were attended by distinguished literati from all parts of Germany and from several foreign countries. Among the many men of letters that were present the following might be mentioned: Heyse, Spielhagen, Frenzel, Rodenberg and von Wildenbruch. Heyse is one of the most versatile writers of this generation. His reputation rests chiefly on his short stories, of which type of literary production he is Germany's greatest representative. As a writer of epic and lyric poetry and so-called "tendens" works of fiction, and as a translator and dramatist, he has also achieved great success. When quite a young man he was called by King Max to Munich, where he has since lived.

Spielhagen, a resident of Berlin, gained a name through his "Problematische Naturen," which has been followed by quite a number of novels whose realistic portrayal of German life makes them excellent reading. The great Berlin novelist keeps himself well informed on things American, an evidence of which is his novel, "Die Schoenen Amerikanerinnen" and his translation of some of our literary masterpieces, the best being a volume of Curtis and a volume of Emerson.

Frenzel and Rodenberg are Berlin editors, the former editor of the *National Zeitung* and the latter editor of the *Deutsche Rundschau*. Frenzel is the most noted dramatic and literary critic of Germany. His name as a man of letters, however, was gained through his historical novels. One of the features of the dedicatory exercises was his masterly toast wherein he appropriately called the Archives Germany's third sanctuary. Rodenberg spent the years from 1856 to 1862 traveling on the Continent and the British Isles. His delightful works of travel, most of which have to do with Great Britain and Ireland, have made him famous all over Europe.

Von Wildenbruch began many years ago the practice of law in Berlin, where he at present holds a very responsible governmental position. However, literature has occupied more of his time than jurisprudence, as his voluminous works indicate. His most successful literary efforts may be considered his dramas, which are popular on all the royal stages of Germany. Perhaps the most eloquent speech of the fes-

tivities connected with the dedicatory exercises was his toast on Weimar and her magic influence over Germany and the world.

Here two celebrated professors who took a very important part in the exercises might be mentioned—Erich Schmidt of Berlin, and Kuno Fischer of Heidelberg, the former the greatest Goethe scholar of Europe and the latter the most noted philosopher of Germany. Fischer is also a literary critic of repute. His work on "Hamlet," which appeared only a few months ago, is regarded by some as the greatest contribution to the enormous Hamlet literature.

Two of the most valuable treasures received during the dedicatory exercises are worthy of mention: the set of "Wilhelm Meister," presented by Goethe to Schiller, the gift of the latter's grandson and great-grandson, and the entire collection of Goethe's letters to Frau von Stein during his sojourn in Italy. These were obtained, as Professor Schmidt said, only through the united efforts of the Grand-duchess Sophie, Emperor Wilhelm, the great-grand-son of Karl August, and a number of other Goethe admirers.

The oration of the occasion, entitled "Goethe's Westöstlicher Divan," was delivered by Professor Burdach of Halle. This will appear in the next year-book of the Goethe Society. The dramatic feature of the week was the performance of "Des Eptimenides Erwachen" by the grand-ducal company of Weimar. This allegoric play was written by Goethe at the request of Ifland, the celebrated actor, to be given in honor of the return of the king at the close of the French and German war in 1814.

The report of the Goethe Gesellschaft indicates that the society has a membership of almost 3,000, representing the nobility and the cultured element of Germany and the other great nations of the world. The new Weimar edition of Goethe which is being prepared by a number of great scholars will appear in the near future. It will fortunately contain a complete index, so that the most versatile and perhaps most voluminous writer of the world may be studied with less difficulty.

As mementoes of the occasion all invited guests were given silver medals, on one side of which is a picture of the palatial home of the Archives and on the other the words: "Goethe-und-Schiller-Archiv eingeweiht am 28 Juni 1896."

Göttingen.

THE SLAVERY OF SIN.

Bishop Hugh Miller Thompson, D. D., LL. D.
(Protestant Episcopal Church.)

THERE is nothing more wonderful in the experience of human nature than the power which a sin committed has over its doer. The sinner creates a monster in his sin. He might have refused had he chosen, but he did not choose. He exercised this terrible prerogative of human nature, the power of creating a wrong—a thing the great God Himself cannot do—and, behold, the work of his own hands makes him henceforth its slave.

The fearful fascination which a crime exercises over its doer is well known to those who have to deal with criminals. The murderer feels an overpowering desire to talk about the murder. He is drawn to listen wherever men speak of it. His memory and imagination are always going back to it, reproducing the circumstances, recounting all the details. He sees the spot, the victim, the instrument of death, the scuffle, the blow, the fall, the dead face, the hasty bloody grave. He sees all and hears all. He goes back in fancy to that grave which conceals his crime. It lies in his mind as the centre point of the universe. He wants to inquire about it, to watch it, to ask everybody if anything is known about it, if anybody suspects him. It is with the greatest difficulty he can hold back from bursting in and crying out that he can explain it all. It is because of this fascination the crime once done exercises over the criminal that the old proverb, "Murder will out," is so frequently proved true. It is because human nature is made as it is that the words of wisdom are the words of experience, "Be sure your sin will find you out."

A man may forget or at least think he forgets. He may try new scenes, new friends, new occupations, but there is no escape. Back in the past lies that creation of his, the child of his own soul. He cannot disown it. It looms darkly through the haze at times, and at times is lighted with the lurid light of hell, but there it is, named with his name, bearing his sign manual, a thing of his doing; there it is with all its belongings of time and place, of words and looks, of thoughts and passions, and it insists on recognition. He shall not disown it. The hideous thing demands that its creator shall face it and confess, "this thing is mine."

This power of doing, of creating and making, is the most awful prerogative possessed by man. The thing done has an existence of its own from the time it is done.

It cannot be annihilated. It cannot be blotted out. It may be repented of, it may be mourned over, but there it is. Tears may fall like rain upon it, but they cannot wash it out. It is done. Time and the world, and all they hold, must take it as it stands, and the doer must be content to see his deed pass utterly beyond his power, and be just as eternal as himself.

When the bad thing is created, when the sin, the crime, the evil deed, is done, it has passed utterly beyond the control of its doer.

He Cannot Recall It.

Sometimes he can do something to prevent its evil. Just as often he can do really nothing. But that is not all. Not only has he ceased to have any control over it—having once created it, it now begins to control him. It remains in memory and dominates memory. He is brought back to it from any distance of time, compelled to look at it and acknowledge it. The mean, bad thing, done years ago in boyhood, perhaps, or in early manhood, sorrowed over, prayed over, it may be, will call back the gray-headed man to look upon and confess it, and shudder over a hideous thing he had dreamed had been sleeping quietly under the clover, forgotten of all men for years. It dominates imagination as well as memory. It will repeat itself over and over again, and call back the thought to consider, "What if I had done differently? What if I had said this instead of that, if I had done this and not the other, if such and such a thing had only happened instead of the reverse?" It is a perpetual problem—an unsolved problem. The fancy goes all over it, looks upon it from all sides, wonders "How could I have done it?"—and finds no answer satisfactory, though it tries hundreds. There is that hideous guest standing in the centre of the consciousness. He insists on due attention. He speaks, and he must be heard. "He is here, and how came he here?"—is the question he forever asks, and the question that forever leaves the unhappy soul bewildered. It rules by fear, too. There is the never-ceasing dread that it may be discovered. That it will sometime be discovered, is a possibility that is always present. The hideous guest not only asks, "How came I here? why did you bring me?" he also asks, "How are you to hide me now I am here?" He cannot be shown to others. He must somehow be concealed, and under this necessity of concealment, also, the sinner becomes his slave by another chain.

The need of hiding the thing not only usurps the conduct of life, it keeps up perpetually the sense of its presence and reality. To keep others unconscious the sinner must himself be conscious. He must make up to his guest for the lack of all other acquaintances. He must listen to him, study him, serve him, wait upon him, alter his whole life and bearing, and change the color of the world at his bidding—and never forget. The Apostle wrote, "Whosoever committeth sin is the slave (so in the Greek) of sin." He wrote not only revelation but ordinary human experience. There are such sins as will chain a man to their service head and foot. Single sins will do it in many a life. They will stand, year in and out, as the masters of that life, coloring it, controlling it, guiding it, while they ruin it.

But no sins are single. They propagate in any life very rapidly, and almost any breach of one commandment is virtually a breach of the whole. The necessity of concealment at once makes the sinner a liar, and usually an habitual liar. He has to lie in word, and lie in act, and lie in look—

To Make Himself a Living Lie,

perhaps, to those nearest him and who love him most, that he may conceal the vile thing that is his master. Lying of the meanest, deceit to the dearest, cheating and trickery at the very fireside, at lying down and rising up, hypocrisy before all he loves and reverences, are at once the result of any sin which must be concealed. The road to hell is traveled very fast, and it often happens that one single sin may so rot out the heart of the sinner by the other sins that it brings as its necessary companions, that a fair and honorable life is at one step made foul with all the foulness of hell, and false as the father of lies. We are often startled at the strange sight of a life, in all respects upright, pure and honorable, becoming at one stride, as it were, shameless, dishonorable and vile. It seems impossible to understand how such a stride could have been taken, how such a horrible change could have been made so suddenly. And it is strange if we do not understand this terrible power of sin to enslave, and to load the slave down at once with an hun-

dered other sins as soon as he has sold himself to one.

Nobody expects to go to ruin at one step. No man ever thought to walk so fast that he could not turn. He would go a few paces down the road to ruin just to see what the road is like, but would come back at once, and no harm would be done to anybody. But another curious thing about sin and its slaves is that

It Does Not Take Big Sins to Kidnap the Slaves.

As a matter of fact, the big sins would be usually the least lucky. They are ugly, truculent, coarse, and they frighten the victims. Few men could be found to travel down the road any distance in company with one of these. There are little, smiling, innocent, harmless looking sins in hundreds. It is with one of these the journey is always begun. "They are so weak looking, of no importance anyway, one can just turn his back upon them and walk away, it is not worth while being alarmed." It is just these harmless little sins that do all the capturing. Their slaves are writhing in the lowest depths in thousands. They get hold of the soul gently. They do not frighten it. Step by step they lead it by the hand, till all at once there starts up on the road beside it or before it the strong, coarse, hideous, outspoken sin that has been waiting for its coming and demands it for its own. The soul starts back in horror, often to retreat, and discovers the other horror that it cannot retreat, that it has lost the way, that there is, as it thinks at least, no return, and beaten down and despairing it yields. A man is led by promising ventures which just tremble on the edge of strict integrity; by little transactions which, if not exactly according to rule, are, at least, not in intention dishonest; by small stretches of permitted management he is led to take at last the step which makes him a forger or a thief. A woman is led by vanity, by love of admiration, by things small and harmless in themselves—concealed where, however, they should be known—by things apparently trifling and not worth mentioning or considering, till one day she finds the meshes tangled about her and she is helpless and lost, shuddering at the hideous thing whose slave she henceforth is, and vowing she never dreamed of expecting it. In either case there was no intention, and no belief that there was the slightest danger of an ending which was so shocking that it was supposed impossible, that if ever looked for was on the instant scouted as a thing preposterous. And yet in each case the end is reached by a logic as strong as an iron chain. There was no point in the progress where return was easier than at another, and if we follow up the links we find that the first link determines the whole. From the first small, trifling aberration to this end, wretched and vile as it may be, there was one straight, unswerving path.

We have nothing to say here about habit and the slavery it puts on those who have submitted. There are cases all about us where men are taken from our sides bound hand and foot in the links of vile habit, are carried away shrieking out prayers for deliverance, carried away and down to a ruin clearly seen from the first. But these cases do not startle us, after all. We saw the steps by which the habit was formed. We knew it was daily growing stronger. We well knew what the end would be. Perhaps we warned the unhappy soul of the result. Now that it has come, terrible as it is, it is something we fairly expected. We can understand easily enough in these cases how a man is the slave of sin. But it is the other class that shock us and bewilder us—the cases where a fair life suddenly turns foul in a night, where an honorable name in a day becomes a shame, where a goodly structure of character, erected by years of care and patience, goes to ruin in a moment. These cases are all explainable on the knowledge of the peculiar power of wrong over its doer.

The Ruin Was Carefully Prepared For After All.

The building was patiently undermined. The unhappy slave, who never dreamed he

was a slave, from the first has been quietly working on under his unyielding master, and here, today, is the end. There is adequate cause for it if we could but see. No man ever jumped into hell at one bound. The merciful Lord has so arranged our mortal life that there is a long, slow road to be traveled first, with warnings at the entrance and warnings at every turn. The thing is sudden only because we have not seen all the steps.

We have spoken of repentance in connection with sin. It cannot remove it. It cannot make it as if it had not been. Oceans of tears from the murderer will not restore the life that is taken. No repentance can check the overflowing tide of evil from an evil deed, much less destroy out of existence the evil deed itself. By repentance, by faith, by prayer, by confession and amendment of life, a man may be delivered from the slavery of his sin; but never, in this world at least, can he annihilate the sin or destroy the scars of his slavery. He is marked with the stripes of a slave for life. The stripes may heal. Christ, the great Physician, will heal them with the balm of heaven, but the scars remain. The converted and restored sinner is not as the man who never sinned. He may be a more wonderful instance of God's love and grace which reach all depths to deliver, but he is a different work. This much, even as Christ's freeman, shall remain to him as a memorial of the pit out of which he was digged, that he shall bear till he dies the scars of the chains.—The Church Standard.

THE REVELATION OF INWARD RESOURCES.

Rev. George Matheson, M. A., D. D.

"Let the waters under the heaven be gathered together unto one place and let the dry land appear."—Gen. 1: 9.

"LET the dry land appear." It was already there, though invisible; it only wanted to be revealed. It is a true picture of most of us. Much of the Spirit's creating work is just the bringing out of latent qualities. There are many among us who seem to be all sea, and who yet conceal within them the elements of solid land. How many a frivolous girl makes a devoted wife and mother! You don't imagine the frivolity has caused it? No; the frivolity has only covered it. It has been sleeping below all the time, waiting for the dawn to wake it. And what is it that makes the dry land appear? It is not so much the giving of something new as the removal of something old. It is the taking away of an obstruction—"let the waters be gathered unto place." It is not the want of sight that prevents me from seeing my possibilities; it is something between me and the sun; it is the shadow of myself. If I could only get rid of self-contemplation, there would be revealed within me latent heaps of gold.

Remove my shadow, O my God! Release the imprisoned land that lies within my heart. Give me the power to see what is actually before me. How many things I do see for the first time when the obstruction is withdrawn. I went up to the mount in the morning with a heavy heart. I thought there was no escape from the sacrifice of my Isaac. By and by I found that the sacrifice was not required; and then I saw what I had never seen before—a ram caught in a thicket. There was a substitute for my sacrifice. It was there all along. It was put there by Thee, even before I cried to Thee. But, until I had Thy answer, I did not see it; the shadow of my fear hid it. I went out into the desert and found no water. I uttered a cry of despair, and there came from Thee a prophecy of hope. And hope let me see what I never saw before—that in this desert there had always been a well of water waiting for me. Even so, my Father, in my seasons of despair, lift all my shadows. Clear away the mist from the top of Mount Moriah; disperse the darkness from the bosom of the desert. Give me faith to be healed—faith to lift from the threshold the shadow that dims. Let the waters of my past trouble be gathered from my soul; let the stone of my old sepulchre be rolled from the door; and from the hollow place within there shall rise a buried Christ, and in the scene of waves and graves redemption shall appear.—Christian World (London).

Miss Agnes E. Slack, honorary secretary of the World's Woman's Christian Temperance Union, has arrived in this country. Miss Slack claims to be the only woman ever asked to preach in John Wesley's pulpit in City Road Chapel.

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SUMMER JAUNTS IN EUROPE.

Rev. J. D. Pickles, Ph. D.

WE left Boston June 27 and had a most beautiful passage to Liverpool—clear skies, smooth seas and pleasant fellow-passengers. Being the only clergyman on board, I was pressed into service and preached Sunday evening, July 2. The Church of England prayers were read by the captain in the morning.

Of course we could not let the 4th go by without suitable observance. A committee was appointed, of which your correspondent was made chairman, which proceeded to arrange for sundry games and festivities in the morning and for a fine literary and musical entertainment in the evening. At the latter Mrs. Louise Chandler Moulton read one of her patriotic poems, the preacher contributed a few lines, a few choruses were given, and there being fine musicians on board we had splendid vocal and instrumental music.

We reached Liverpool Tuesday, July 7, about three hours before the "Bervia," with the Ancient and Honorable Artillery Company of Boston on board. This company has had a royal reception in England and this will aid in cementing the feelings of friendship between the two countries.

Saturday, July 11, we went to London and heard a fine concert in Crystal Palace by nearly 5,000 singers.

Sunday, the 12th, was a notable day in London. We went in the morning to hear

Rev. F. B. Meyer

at Christ Church, Westminster Road, the church of Rowland Hill and Newman Hall, the tower of which is called the Lincoln Tower in honor of our martyred President. Dr. Meyer gave us a most stimulating and inspiring sermon from Psalms 90: 12: "So teach us to number our days that we may apply our hearts unto wisdom." The introduction was a beautiful analysis of the whole Psalm historically and spiritually considered. The text he treated (1) Our days as a whole; (2) Our days as to the past; (3) Our days as to the future. Our days as a whole were but few contrasted with the generations of men, with the age of creation, and with the eternal life—illustrating each of these points with anecdote and incident. Passing to the days of the past he leaned familiarly on the pulpit and talked to the people of the days that had gone—days of weakness, of sin, of disappointment and of sorrow, and touched every heart with the sweetness and pathos of his utterances. As regards the days of the future he applied the three prayers of the Psalm—(1) The prayer of the children: "O satisfy us early with Thy mercy." God wants the children to be satisfied, to be glad as birds and flowers are glad. But only Christ can satisfy. (2) The prayer of the middle-aged: "Make us glad according to the days wherein Thou hast afflicted us." Three things affect the man of middle life: The monotony of life; faith lost in man; enthusiasm lost. The Psalm prays that all these may be given back. Only Christ can restore them. (3) The prayer of the aged: "Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us." We pass, but work lives. The light of the heavenly home and the songs of the upper sanctuary must be caught and reflected by the old and they will be glad in having started influence and awakened others who will toil and weep when they have gone hence.

In the afternoon we heard

Canon Gore

at Westminster Abbey. We noticed Dr. McCullagh, of Worcester, Mass., in the audience. Whatever merits the Canon has as a writer, he will never be a popular preacher. His theme was the repeated necessity of putting old truth in new dress, that each generation or age must know how to adapt its statements of truth to the constituency to which it ministers. It was for us of today not to change truth itself but the dress which fitted perhaps a former generation and which is a hindrance and a clog to its acceptance in the present. Our forms must not

get formal but we must above everything else have vitality. Canon Gore's mannerisms are remarkably peculiar and unattractive. In the evening we heard

Rev. Hugh Price Hughes

in a pithy, popular, penetrating and at times powerful putting of the experience of Peter walking on the sea. At the close an after-service was held in which fifteen roses for prayers. It was a good service and a fitting close to a most satisfactory and helpful day.

On Thursday and last Sunday evening we heard the inimitable

Dr. Joseph Parker

in his City Temple. He is, with all his mannerisms, a prince among preachers—oratorical, dramatic, tragic at times, and again conversational, he charms you with his poetic prose, his brilliant and forcible illustrations, and makes you glad with his unconcealed and positive evangelism and his sturdy blows for the faith once delivered to the saints.

Our second Sabbath in London found us at City Road, or Wesley's Chapel, where we heard a thoughtful, scholarly, and earnest discourse from the Superintendent of the Circuit, Rev. Dr. Brown. During the week we visited the Chapel and Wesley's house, saw the relics of olden times, sat in the chair of Mr. Wesley and noticed in the furniture which he possessed that our founder liked the best that was going at the time. Most of us today would envy the splendid book-case and writing-desk which he used.

The absorbing interest in London, however, is the marriage of the Princess Maud, daughter of the Prince of Wales, to Prince Christian of Denmark. The Queen came from Windsor and thus afforded us an opportunity to see her twice. The procession in honor of the wedding gave an opportunity not only to see the bride and groom, but the Prince and Princess of Wales and other members of the royal family. It was a great day in London.

Yesterday, the 23d, I came to Liverpool to attend the Wesleyan Conference and to send you as requested a letter concerning the proceedings of that body.

CHOOSING AN HEIR.

Rev. J. H. Newland.

THE following paragraph appeared recently in a daily paper. It calls attention to what too many of our people are forgetting:—

"The will of Mrs. — was admitted to probate yesterday. In her will she makes the following bequests. . . At the death of her husband she gives to the H—St. M. E. Church \$1,200. . . She made a number of small bequests to particular friends."

This woman had been, through life, a generous supporter of this church. She took great pleasure in helping to bear the burdens of its support. It was a real privilege, in her eyes, to perpetuate in this practical way her influence in behalf of righteousness. Every Christian ought to be like Abel, who made so excellent a sacrifice that "by it he, being dead, yet speaketh."

The amount of money in the will alluded to was comparatively small, but the illustration is more in point for that reason. Unless men die in the possession of great wealth we do not expect an exhibition of philanthropic unselfishness in the making of a will. How often do we hear the remark made in all sincerity: "If I were wealthy I would remember my church generously in my will." Not being "wealthy" in their own estimation, they do not remember the church at all. Such an attitude is the result of a gross misconception of what should be the controlling principle in all giving. In the disposition of property in view of death those of "small means" are not exempt from duty to the church. It is well if men can see the way clear to give while living, but many need, so they think, what they have while they live. It is to them a question of choosing an heir. In doing this I am not sure that the church has not an equal claim with a child. I do not think it should be chosen to the exclusion of those having a natural claim, but with them, even as one of them. Surely the church which has brought us to a saving knowledge of Christ, and has fostered that life which is life indeed, has thereby created spiritual bonds which should be recognized as well as ties of blood and friendship.

It will be suggested that the man of moderate means must leave all to wife and children for their support. In such cases the claims of duty need never conflict. A portion of the property, at least, might be consecrated, the income to be paid to dependents through life or during their necessity, and afterward reverting to the church. If the claims of the church, not alone to a part in the estimating of current expenditures, but to a part in the permanent wealth that its membership acquires, were only, in these ways, recognized, strong churches would be saved often from the poverty into which they fall. In thus helping the local church we are often helping the general church by releasing the Home Missionary Society from the necessity of helping the church that we ought to have helped. Released from this necessity, the Society can help in a place perhaps that has no claim on individual helpers; for example, a new work somewhere.

If it is insisted that those who have families ought to leave their property to them, what is to be said of the many from whom this excuse is taken away? For instance, a widow lady has a good property close to the M. E. Church of which she is a member. She has no child. Her

husband was tenderly cared for and brought to Christ before he died by the ministrations of those in that church. This sister has no relatives with the least claim on her. Not one of them will get a dollar. Now one would think, "Certainly, she will remember the church." For twenty-five years it has needed a personage and that property would make a good one. As a matter of fact, the merest sentiment will dictate the disposal of it. It is to go to the child of an acquaintance.

Three or four years ago a sister in that same church died. She, too, was a widow with property. She left five houses, all of them close by the church. They went to those who did not need them. Yet for all the years that church has struggled on with no pastor's home.

In the first months of the writer's ministry a maiden lady who lived in the bounds of his charge died intestate. She never had anything to do in life except to make a will. Her church in that place was very poor, though she was very rich. All of her wealth dropped into the already distended purse of a Boston lawyer, a Unitarian, who cared so little for his benefactor that he left her to die alone in the house she lived in and refused to look at her when we prepared to lay her to rest in the family tomb. I remember well what were his first words after I had finished the burial service: "Mr. — what is the condition of the property in your neighborhood?" The sexton had not yet closed the tomb, or the company dispersed. She would at least have found a grateful recognition of her service if she had remembered the church, whose members were her comforters in her sickness, with a part of her wealth.

This form of philanthropy is not open to the objection in our church that it may be in some others, namely, that the gift may be diverted from the object intended. In many of the Unitarian Churches in New England funds are now used for propagating the doctrines of that denomination that were originally given with the understanding that the orthodox faith would be preached and promulgated. In some of these churches not half so much has been left to the church since the divergence began as was before. It is needless to say such a misuse of funds is not possible in the M. E. Church.

Numerous ways of giving property to a church present themselves. It may be given outright. It may be given, the income to go for a certain term to a relative or friend. It may be given so the income for a specified time will go to the church for a certain purpose, then, afterward, principal and income can go to relative or friend. Thus, a sister has a house and lot. The rental value of the place is twenty-five dollars a month. She wants it ultimately to go to the daughter of a sister. She wants to help the church to a parsonage, so she gives the income of the house for twelve years, stipulating that the property shall be kept in repair and that the income shall be placed in the bank and used for no purpose other than the building of a parsonage. In less than ten of the twelve years there could be a beautiful parsonage built as the result of such a gift.

In making arrangements to carry out such a purpose, business methods suggest that it is always best to secure the services of a good lawyer to make a will. Never depend on yourself or a friend, not even the preacher. A neighboring church recently lost a good property, the site for a parsonage, because an incompetent preacher was made to do duty for wise legal counsel. Do not expect the pastor to come to you and tell you, dear lay brother or sister, that you ought to make your church your heir. It is for you to think of this. We are all hoping to get up among the glorified. Will we not enjoy heaven better if we can know that while we are there some at least of our wealth is helping the cause of Christ in the world?

Plymouth, Mass.

When Phillips Brooks was on his way to Westminster Abbey to preach his famous sermon on "The Candle of the Lord," Dean Stanley said to him: "And what will be your subject this evening?" "I have but one subject," was the great preacher's reply, "'The divine love for man.'"

"THE NEGRO IN BOSTON."

ZION'S HERALD, of Boston, has been making a study of the condition of the colored man in that city. It finds that he is discriminated against in many ways. For one thing, white people do not care to live in the same precinct with him and he is segregated to a separate portion of the town. The writer further says: "With years of residence in Boston we never saw a Negro with a hatchet or a trowel, nor even with a blacksmith's apron. Here the Negro carries the hod; in the South he lays the brick. Here he shovels out the cellar; there he frames the building. Here he whitewashes the fence; there he paints the house. Here he cleans the stable; there he shoes the horses. Here he is a common laborer; there he is an artisan." These facts, coming from the Hub of the Universe—the great emporium of baked beans and the hatchery of brilliant special correspondents and brand new modern newspaper men—will read strangely to those who have so persistently talked and written of the Negro's persecution in that same South.

The real facts in the case are that the Negro is better conditioned, better treated, in the South today, than he is in the North. The Southern people understand the Negro; the Northern people evidently are just finding him out. The man from Boston, if he pursues his investigations, will find that the cause of the "discrimination" against the Negro is not a matter of latitude. It dates farther back than even the landing of the Pilgrims at Plymouth Rock. It has a natural cause, as ancient as Ham and as thick as the epidermis. The white and the black races may not assimilate. It is as contrary to natural law as an attempt to mix oil and water. Harriet Beecher Stowe wrote an incomparable novel on Negro life but it was as unreal as it was excellent. Stephen Foster threw a halo of romance about the Negro in his popular ballads of "My Old Kentucky Home" and "Swanee River," which never did exist. Such stories and ballads have formulated an incorrect impression of the Negro among those unfamiliar with his character. The ideal Negro is very different from the one the Boston man has been writing about. The reason is not hard to find.

No one will deny that the Negro is capable of development; but he will always be a distinct individual. It is unnecessary for the law to say that he cannot amalgamate with the white race; a higher law has proclaimed that. The Negro is entitled to all the rights given every man under the Constitution, and they should be respected. But the Constitution cannot make him a Caucasian. — *The Two Republics* (City of Mexico).

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The Conferences.

N. E. Southern Conference.

Providence District.

Arnold's Mills.—Rev. N. B. Cook is having a pleasant and successful pastorate at this place. Monday evening, July 27, a class of seventeen members was organized in Sheldonville, in the town of Wrentham, Mass. This is the nucleus of the first Methodist society ever formed in the village. More are expected to join at an early date. Services are held every Sunday afternoon, the congregations being large and attentive. This is a new work and the outlook for a Methodist Church is good. The annual clam-bake at Arnold's Mills was a social and financial success.

Mount Pleasant, Providence.—The Methodist Church united with the other evangelical churches of this section of the city in an excursion to Rocky Point and Fort Adams. A day of rare enjoyment and Christian fellowship was enjoyed by the Sunday-schools represented. Outdoor services are being held by the Epworth League, led by the pastor, Rev. C. A. Lockwood, at Centredale, in North Providence, every Sunday afternoon.

Mathewson Street.—The new church is approaching completion and the dedicatory services are to be held October 15-25. Pastor Kaufman is enjoying a well-earned vacation at Chautauque, N. Y., the church being closed during the month of August.

Riverside.—The "Coney Island of the East" is well cared for by Rev. A. J. Myers and his faithful band of workers. Outdoor services are held every Sunday at Pleasant Bluff with encouraging success. The Epworth League recently held a very successful lawn party. The renovated church is proving attractive and the congregations have increased.

Personals.—Rev. George W. Anderson is finding his services appreciated. He supplied St. Paul's Church, Fall River, Aug. 2 and 9 and is to preach at Willimantic Camp-meeting.

Providence is to be favored with the presence of four Methodist Bishops during the month of October. Bishop Nide is expected at the convention of the First General Conference District Epworth League, Bishop Foster is to preach at the 21st anniversary of Haven Church, Oct. 11, and Bishops Fowler and Newman are to preach at the dedication of the Mathewson St. Church October 15 and 25.

Vacation Notes.—Revs. G. E. Brightman, H. B. Cady, S. M. Beale and A. W. Kingsley are at Cottage City; Rev. J. M. Taber spends his vacation among the mountains of New Hampshire; Rev. J. A. L. Rich will rusticate in Maine.

Mr. J. E. C. Farnham, one of our lay delegates to the General Conference, is receiving many calls to address the churches. He has already spoken at Edgewood, Haven, Chestnut St. and Central Falls Churches, and will speak at Broadway Sunday, August 24. His address is eloquent, entertaining and instructive. He evidently had his eyes and ears open when at Cleveland.

NEMO.

Norwich District.

Thompsonville.—Affairs in the charge are in pleasant condition. Two united by letter, July 5, and two were baptized during the month. Dr. Payne's service was used on Children's Day and was well received. Rev. E. P. Herriek, of Springfield, and Dr. F. P. Towler have recently preached for the pastor, Rev. J. Tregaskis. The latter gave an open-air address Sunday, July 12, well spoken of in the local press. Class-meetings are well attended, finances are in good condition, with pastor's salary paid promptly monthly.

Rev. J. B. Ackley, of Tolland, has taken a vacation among the New Hampshire mountains and lakes. He called on some of his brother ministers in camp on Lake Winnepesaukee. His trip will doubtless be shared by his parishioners during the coming season when he by stereopticon instead of by rail takes them over the route he traveled.

The old church at Somers was well filled by a happy congregation July 19, when Rev. Walter J. Yates, of Rockville, preached. The building has not been opened for service before for some time. There is considerable desire in the community that services be re-established in this place. During the month of June the members of Rockville League held a Sunday afternoon service in the church at Crystal Lake, formerly called Squam Pond. This has revived interest in that section and a Sunday-school is to be established there.

Missionary Debt-paying Day was observed in Rockville and a collection of \$25 taken. Business interests have not for twenty-five years before been so depressed. The people are loyally sustaining the church in spite of hard times. Congregations are large and all departments of work move forward in their usual steady manner. L. A. Corbin, Esq., the president of the board of trustees, has recently given a lease of the chapel building in the rear of the church for five years, free of rent, for the use of the various church societies. This is deeply appreciated by all concerned. Dr. R. N. Roberts has at his own expense and unsolicited offered to fit up one of the rooms in the church with carpets and chairs in suitable shape for a committee parlor. Still



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfilled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

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better and more important, property prospects are materializing which we hope in the near future to be allowed to announce authoritatively.

Vermont Conference.

St. Albans District.

Morrisville.—The parsonage has been made more attractive by a change of tint in the painting.

St. Albans.—Rev. G. W. H. Clark had a slight shock of paralysis, but is improved.

Sunday-school Rally.—July 30 was an outing of all the Sunday-schools of the county at Highgate Springs. Gen. Howard delivered the address, and Gov. Woodbury presided.

East Franklin.—A missionary meeting of good interest was well attended at this place.

Richford.—On account of illness, Rev. Mr. Nanton has been obliged to relinquish his pastorate. Presiding Elder Sherburne has secured Rev. P. A. Smith, of Maine, to finish the balance of the Conference year. Mr. Smith comes well recommended. He is said to be a good musician and will be a valuable help to the choir.

Alburgh Centre.—Everything is moving successfully. Since Conference 8 persons have been received into the church. A few Sundays since, Rev. J. S. Allen, pastor, baptized 3 persons.

W. H. M. S.—This society will hold a meeting at Sheldon Camp-ground, Friday afternoon, Aug. 21. Mrs. E. T. George, superintendent of Watte de Poyser Home, Trivoli, N. Y., will deliver the address.

Morrisville Camp-meeting.—Rev. C. R. Nutter, D. D., of St. Albans, Rev. F. K. Stratton, of Danville, Mass., and Rev. E. M. Smith, of Montpelier, are among the speakers.

St. Johnsbury District.

Hardwick.—A very pleasant Epworth League social was enjoyed by the members and congregation a short time ago. After singing and an interesting literary program arranged by Miss Carrie Williams, the pastor, Rev. W. S. Smithers, was given an elegant study coat as a birthday gift. The presentation speech expressed the esteem and love of the people for their pastor and their appreciation of his labors. Mr. Smithers was completely surprised, but responded in his usual ready and happy manner, not forgetting in the course of his remarks to remind his people of the great aim and object of their mutual work. This church is doing good work. The Epworth League and class-meetings are well sustained, the members earnest and active. The high standard ever before the people, the exalted ideal and the "striving unto" to which they are continually held by the pastor, must result in spiritual growth.

New Hampshire Conference.

Dover District.

East Wolfboro and North Wakefield report growing spiritual interest and a collection of \$6.07 for the missionary debt. The pastor's heart sings for joy that souls are coming into line with the work of Christ.

Hedding is enjoying a Theological Institute this week, planned by Rev. Messrs. Baketel, Rowley and Bragg, and specially blessed by the help of Rev. Messrs. Colby of Marlboro and Quimby of Penacook, masters in Hebrew and Greek exegesis, as well as by the lectures of Drs. Upham and Thirkield, which were of great interest to all who heard them.

Next week the program of the Chautauque Assembly will include a sermon and two lectures by Rev. W. H. Milburn. This scribe personally regrets that the management did not put the Sunday sermon at our regular Hedding hour for preaching—2.30—so avoiding the disintegration of morning congregations at Epping, Exeter, Newfields and Newmarket, and giving all a chance to hear the blind man eloquent. Perhaps such arrangement will be made next year.

The Hedding Holiness Association camp-meeting this year will be managed by H. N. Brown, of Norwich, Conn., and one sermon every day will be preached by him and one by Dr. Wilson, from the West, who is especially recommended by Revs. C. J. Fowler and G. A. McLaughlin.

The Hedding Camp-meeting, Aug. 24-29, will be a season of rare interest and profit. A children's meeting will be held in Garden St. Chapel at 1 o'clock daily, under direction of Rev. N. Le Gros, who will also serve as organist. The song service will be under the direction of Rev. J. H. Emerson. "Finest of the Wheat" will be in use, and a good soloist will assist. Dr. J. M. Leonard, of the New England Conference, will have charge of the altar services during the week. Rev. L. P. Cushman's sickness and Bishop Mallalieu's change of base deprives us of their services, yet the Shepherd and Bishop of souls will be with us all the time. The Epworth hour was planned and will be directed by Rev. G. H. Spencer, Conference president, and the field work by John T. Hooper, whose experience in outdoor work and special natural aptitude for it will enable him to make it eminently profitable. Now let all our people rally to this "feast of tabernacles" and make it an occasion of spiritual uplift and deliverance!

Amesbury pays to missionary debt, \$30; St. Paul's, Lawrence, \$5; Haverhill St. Lawrence, \$43; Now let all others report. We still lack \$175 of our district proportion of the debt. Send the cash at once to the treasurer or to C. B. Magee, 38 Bromfield St., Boston, and stop the awful interest bill of \$40 a day.

Rev. O. S. Danforth is planning a visit to Clifton Springs and Rev. J. W. Adams has found wonderful uplift in the pine woods' breath and healing waters of the Hedding Sanitarium. We all unite in thanksgiving for his restoration to his work.

G. W. N.

Concord District.

The four churches of Colebrook and Columbia are planning to unite and form a tent's company on Groveton Camp-ground during the meeting, placing their tent on the land used by the Colebrook people years ago, before the advent of Colebrook Camp-meeting.

Nearly all the pastors have taken a collection for the paying of the missionary debt, and most of the churches have responded remarkably well. Penacook sends \$40; Whitefield, \$30; Bristol, 20; Littleton, 19; Tilton, \$18; Concord, Baker Memorial Church, \$17; Concord, First Church, \$14; Suncook, \$15; Woodsville, \$13; Franklin, \$12; Warren, \$9; South Tamworth, \$9; Moultonboro, \$2.50; Swiftwater, \$3; Weirs, \$3.25; East Haver-

hill, \$1.57; West Thornton, \$5; Lakeport, \$13. We hope that all the churches will take this collection.

Milan has seemed to put on new life of late, which has gladdened the heart of Pastor Holmes. Several persons have been converted the past quarter. Arrangements are being made by which running water will be brought into the parsonage.

Rev. I. C. Brown, at Stratford, baptized 5 and received 6 into the church on probation the first Sunday in August. May the good work continue!

Rev. A. E. Draper is still hard at work at Warren. Reports show some increase in interest and numbers. One person was baptized and several were received by letter and from probation the past quarter.

At East Colebrook and East Columbia Rev. G. R. Locke is helpful and deservedly popular among his people. Recently two ladies of the East Columbia Church informed the pastor's wife that they were coming to call upon her. When they came there were one four-horse load and several smaller teams filled with friends; also several ice cream freezers well filled with ice cream. After a pleasant social hour, refreshments were served and they returned home leaving with their pastor and family good wishes and a purse of money.

Rev. J. R. Dinmore, at Swiftwater, is doing a good work. Several persons have been received into the church by letter, some on probation and one baptized the past quarter. A Junior League has also been organized which is doing good work.

Whitefield.—August 2 was a day of unusual interest in this church. Thirty-five were received into the church in full connection—1 by letter, and 34 from probation. These were a part of the fruits of the revival of last winter. July 28 was observed by this church as "Debt-paying Day," the pastor, Rev. W. C. Bartlett, preached on missions, and \$50 was raised toward the debt. Who can show better figures?

Rev. L. R. Danforth, reported last week as sick, is well and hard at work in Lancaster, his field of labor; but his daughter May has been very sick. We all hope for her speedy recovery.

C.

Maine Conference.

Augusta District.

Augusta.—The interest in meetings and Christian work continues good. Rev. C. S. Cummings is steadily improving in the use of his limbs so seriously injured last winter, and although he is obliged now to use a cane he has every reason to expect before long to be entirely restored. He now rides his bicycle. At the quarterly conference, July 23, he was unanimously voted a vacation during the month of August.

Oakland.—Rev. C. Parinton is enjoying his pleasant home and patiently toiling to build up the church in graces, numbers and courage. At Sidney the interest is good.

Hallowell.—The religious work continues in a quiet, steady way. The church lot has been

graded in front and side and it is soon to be graded in the rear and horse-sheds to be built. Six have been received into full membership and 2 baptized. Others are to be baptized later. The parsonage is enlivened and brightened by the arrival of a son who is not only the centre of attraction of the home but of the parish as well. His name is Carl Drew Parsons.

Gardiner.—A very pleasant excursion down the river and across to Boothbay in the steamer "Islander" was enjoyed by the Sunday-school and church July 25, and as a financial result some \$25 came into the treasury of the school. Summer vacation, as usual, empties some of the seats in church services, but the prospects are good for religious work when all are again in their places.

North Augusta.—At the quarterly meeting, July 25, 3 were baptized—one in the church and two by immersion in the lake; 3 were received into full connection. Others are to be baptized soon. The Sabbath congregations in the church average from ninety to one hundred. The meetings are spiritual.

Richmond.—As usual in the heated term, there is quite a settlement of Richmond people at Squirrel Island, so their pews and homes are vacant. There is, however, a goodly number of worshippers. The young people take an active part in the social meetings.

Skowhegan.—There is quite a revival of temperance sentiment here and a purpose to do active work on this line. The Sabbath congregations average about 250 and the class-meetings are among the best on the district.

Monmouth.—The Union Church at North Monmouth has been shingled, painted and frescoed, and will be reopened soon. Some \$400 have been expended on it.

Farmington.—A large reception was given Rev. W. B. Dukeshire and his bride at the church on July 30. A number of preachers were present. Speeches, good cheer and congratulations were the order of the evening. The prayers and good wishes of a large number of friends follow the married couple. The signs of prosperity for the church are many.

L.

Lewiston District.

Bowdoinham.—Nine persons were recently baptized. These are converts from the revival meetings held at Bowdoinham school-house last spring. Rev. C. E. Springer and wife have enjoyed a pleasant visit with their daughter, Mrs. Stohl, in Toledo; taking in Niagara Falls and General Conference as magnificent incidents of the trip. A generous amount was contributed toward the missionary debt, July 26th.

Bath, Beacon St.—The recent union revival meetings, conducted by Evangelist Gale, gave 30 seekers expressing preference for this church. Seven persons have been received upon probation, 14 baptized, 2 added by letter and 9 admitted in full from probation. Rev. D. E. Miller and wife are in labors and activities abundant. Church and Sunday-school contributed grandly toward the missionary debt. The president of the Epworth League reports ten new members and an interest in League work exceeding that of any previous time. Congrega-

(Continued on Page 11.)

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The Family.

RED CLOVER

N. A. M. Roe.

What do I see in the clover, child?
The blossom holds visions, dear.
And now I am old and feeble,
The pictures but grow more clear.
The children go trooping before me,
I look on the meadow green,
The far away rippling river,
With its willows of silvery sheen.
Sometimes as I sit at my window,
The breezes come over the hill,
And bring me the scent of the clover.
My lover seems waiting still
As he did in the summer twilight
Of those days so long ago,
To give me a bunch of red clover
And whisper, "I love you so."
The clover head, red and fragrant,
Once swayed and nodded with joy,
My heart was breaking with anguish,
For dead was my soldier boy.
Lonely and sad in the twilight,
Lest in the deepening gloom,
And call up old memories and faces
From a withered red clover bloom.

Worcester, Mass.

A SUMMER DAY BY THE SEA.

The sun is set, and in his latest beams
A little cloud of ashen gray and gold,
Slowly upon the amber air unrolled,
The falling mantle of the prophet seems.
From the dim headlands many a lighthouse gleams,
The street lamp of the ocean, and behold
O'erhead the banners of the night unfold;
The day hath passed into the land of dreams.
O summer day beside the joyous sea!
O summer day so wonderful and white,
So full of gladness and so full of pain!
Forever and forever thou shalt be
To some the gravestone of a dead delight,
To some the landmark of a new domain.

— Longfellow.

Thoughts for the Thoughtful.

Rejoice ye fields, rejoice and wave with gold,
When August round her precious gifts is
Hinging;
Lo! the crushed grain is slowly homeward
rolled.
The sun-burnt reapers jocund lays are sing-
ing.

— Ruskin.

Neither go back in fear and misgiving to
the past, nor in anxiety and forecasting
the future; but lie quiet under His hand,
having no will but His. — H. E. Manning.

It is not well to concentrate our thought
too much on faith, lest we hinder its
growth. Look away from faith to the ob-
ject of faith, and faith will spring of itself.
It is the bloom of the soul's health. See to
it that thy soul is nourished and at rest;
then faith will be as natural as scent to a
flower, or bloom to a peach. Do not ask if
thy faith is of the right sort; all faith is
right which is directed toward Him whom
God hath set forth to receive the loving de-
votion of all human hearts. — Rev. F. B.
Meyer.

Weary, Lord, of struggling here
With this constant doubt and fear,
Burdened by the pains I bear,
And the trials I must share —
Help me, Lord, again to flee
To the rest that's found in Thee!

Weakened by the wayward will
Which controls, yet cheats me still;
Seeking something undefined
With an earnest, darkened mind —
Help me, Lord, again to flee
To the light that breaks from Thee!

Fettered by this earthly scope
In the reach and aim of hope,
Fixing thought in narrow bound
Where no living truth is found —
Help me, Lord, again to flee
To the hope that's fixed in Thee!

Fettered, burdened, wearied, weak,
Lord, once more Thy grace I seek;
Turn, O turn me not away,
Help me, Lord, to watch and pray —
That I never more may flee
From the rest that's found in Thee!

— A. D. F. Randolph.

It is said that when one branch of a tree
is bruised, all the tree begins to pour of its
life toward the wounded place, to restore
it. Is it not thus that Christ does when one
of His own is bruised by sorrow? "Blessed
are they that mourn; for they shall be com-
forted." There are fields where once fierce
battles raged, great armies contended, and
blood flowed, but where now the birds sing
sweet songs, in summer days flowers bloom,
meadows are green with waving grass, and
ripening harvests bend. So there are
homes where once sorrow's dark clouds
hung, tears flowed, and cries of grief were
heard, but where now joyous songs ring
out, and glad faces smile. God's comfort
has healed the waste.

There are many ways in which God re-
stores sorrow's devastation. He sends new
blessings instead of the old which He took
away, as new flowers come in place of those
that fade. He hides a blessing, too, in the
very heart of the sorrow itself. Grief is
like the cloud which comes with its dark
portents into the blue summer sky. It
blots out the blue, and fills the air with

terrors. The lightnings flash, the thunders
roll; but out of the bosom of the blackness
pours the soft rain. So sorrow's cloud
comes with dark, portentous aspect; but it
empties blessings upon the life, thus carry-
ing in itself its own power of restoration. —
J. R. Miller, D. D.

The morning seems bathed in happy
peace, and a heavenly fragrance rises from
mountain and shore; it is as though a bene-
diction were laid upon us. No vulgar in-
trusive noise disturbs the religious quiet of
the scene. One might believe oneself in a
church — a vast temple in which every be-
ing and every natural beauty has its place.
I dare not breathe for fear of putting the
dream to flight — a dream traversed by
angels.

"Comme autrefois j'entends dans l'éther infini
La musique du temps et l'hosanna des mondes."

In these heavenly moments . . . all the
miseries, the cares, the vexations of life,
are forgotten; the universal joy absorbs us;
we enter into the divine order, and into
the blessedness of the Lord. Labor and
tears, sin, pain, and death have passed
away. To exist is to bless; life is happi-
ness. In this sublime pause of things all
dissonances have disappeared. It is as
though creation were but one vast sym-
phony, glorifying the God of goodness with
an inexhaustible wealth of praise and har-
mony. . . The soul breaks the silence of
ecstasy only to vibrate in unison with the
eternal joy. — Amiel.

Growth always means change. As soon
might we expect the years to pass over our
heads without leaving traces of age in the
silvered hair and furrowed cheek as to ex-
pect to have an abiding type of Christian
experience. As the stalk matures its fruit
the blade becomes of less account. It has
done its work. The question for us to ask
is not, Do I feel as I once did? Do I think
just as I once did? but rather, Have I made
progress and growth in the spiritual life?
Manhood ought not to measure itself by the
standard of childhood. Spiritual growth
ought also to be symmetrical as well as
constant. A tree that has spent all its
vitality in forming a worthless excrecence
will attract more attention than its well-
formed symmetrical neighbor that bears
abundant fruit; but who doubts which is
the best tree? It often happens that those
who cultivate a single spiritual grace to
the neglect of others get their reputation
noised abroad, but this does not make them
the best types of Christian character.

Spiritual growth is not spontaneous. The
benefits of divine truth and religious or-
dinances do not flow in upon the soul like
water into a sponge. The believer's life in
all its activities must seek after and be
earnestly receptive to the gracious influ-
ences and power of the Spirit. "Consider
the lilies, how they grow. They toil not"
— but with what intensity and activity of
life, in obedience to the laws that govern
all growth, they reach out after and receive
through light and air and soil the nourish-
ment they require. Thus it comes to pass
that the sunlight is woven into the very
texture of the lily's blossom. It is the same
miracle of life, transmuted into character,
that makes the result of spiritual growth so
wonderful. The soul in the humility of
trust receptive to the Divine love and help,
verifies the Saviour's promise: "He that
abideth in Me, and I in him, the same
bringeth forth much fruit." — Christian
Work.

DIVINE GUIDANCE.

Jennie M. Bingham.

DO we say, "Oh, if God could come
definitely into human life now, as He
used to with Abraham and Moses and
David! If only there might be an audible
voice and unmistakable guidance!" We
almost covet the explicit directions which
came to these men whenever in their his-
tory a crisis arose. And yet are we not as
surely guided? Differently, it may be, as
that was the childhood of the race, but as
surely.

A minister who went from the country to
a city church was making his first call on a
parishioner who lived on the fourth floor of
an apartment house. He rang the bell, and
soon he heard a little click, and noticed that
the door was ajar. No one was there, and,
wishing to be admitted in what he thought
to be a proper manner, he closed the door
and rang again. Again the door clicked
and unlatched, but no one was behind it,
and so he closed the door and rang again.
This time the man of the house came down
to admit him, saying, —

"Why didn't you walk in when the door
opened before you? It was I who was
opening it for you, and the opening was an
invitation to enter."

Have you not prayed earnestly for direc-
tion sometimes, and then, when a door
was opened before you, you hastily reached
out your hand and shut it, because it was
not what you expected? And all the while
God was setting before you that open door,
and the open door was itself an invitation
to enter.

A young woman wanted to be a foreign
missionary, and asked God to direct her as
to what His will was concerning her. She
expected a revelation as plain as her
mother's voice bidding her start for India,

and, instead, she received from her pastor's
wife an invitation to become a district sec-
retary of the Woman's Foreign Missionary
Society in this land. At once she shut
that door. It was not what she expected or
wanted. And then she prayed more ear-
nestly than before, and again that invitation
for home service was pressed upon her.
This time she had grace and wisdom to ac-
cept it as an answer to her prayer, and took
up the more humble service at home. She
could not see that her impatient spirit
needed just this training for the higher
work. But her Father saw it, and after
giving three years of most acceptable serv-
ice as district secretary, she saw before her
an open door toward foreign lands and
entered it.

Let us be careful that we do not shut the
doors which God opens in answer to our
prayer. He does not leave His own without
guidance; and as Abraham, Isaac and Jacob
were surely led, so shall we be who trust in
Him.

Mexico, N. Y.

HARRIET BEECHER STOWE AND HER
BROTHER HENRY.[From "Under the Old Elms," by Mrs. MARY B. CLAY-
TON. T. Y. Crowell & Co.]

MRS. STOWE and Mr. Whittier were con-
genial spirits, and their favorite amuse-
ment when they chanced to be together at
"The Old Elms" was telling ghost stories.
The members of the family, and whatever other
guests were present, were ready to throw aside
every occupation and pastime to listen to their
marvelous tales of ghosts and goblins. Those
days will live in the memory of all who were
fortunate enough to hear from their lips stories
of rappings and ghostly visitations, and of music
from the spirit land. Mr. Whittier would smite
his knee, as was his custom when anything
pleased him, and Mrs. Stowe's merry laugh
would echo through the house. They would sit
up till the small hours of the morning, and
until the lights burned blue, to rehearse the most
unlikely tales, as if they believed them all.

Henry Ward Beecher often met his sister, Mrs.
Stowe, at "The Old Elms;" and many a battle
they fought on the croquet ground in the shade
of the trees. They would play in a pouring rain,
and when the darkness of night overtook them
so that lanterns were necessary to enable them
to see the wickets and the balls; often becoming
so absorbed in their game that they were un-
mindful of everything around them. On one
occasion an old friend of their father's called
and expressed a great desire to see the children
of his revered friend, Dr. Lyman Beecher.

A message was sent to the field of contest,
informing them that their father's friend
desired to see them. They paid no attention to
the call; and soon a second message was sent,
begging them to throw aside their mallets and
come in. Meanwhile the hostess talked against
time, trying to divert the aged visitor as best
she could, until a third request was sent, with
like result; when the gentleman reluctantly
rose, saying his train would be soon due, and he
should be obliged to take his leave. Soon
after he left, the two culprits came slowly up
the path to the piazza, wiping their faces, and
arguing briskly about the position of the balls;
each contending vigorously that he or she
would have obtained the victory if the other
had not hit the ball so-and-so.

An older sister of Mrs. Stowe's, who was sit-
ting with the family on the piazza, and who was
more practical, and less inclined to lose herself
in croquet and billiards, remarked as Mrs.
Stowe approached, "Sister Hattie, I am ashamed
of you; I never was so provoked with you in my
life." In the meekest possible tone Mrs. Stowe
said, "Why, sister Mary, what have I done?"
Sister Mary's eyes snapped when she said,
"You have insulted our father's old friend and
Mrs. C.; and we have sat in tortures, racking
our brains to cover up your rudeness and
brother Henry's; and finally the old man de-
parted, grieved and injured with the conduct of
the revered Dr. Beecher's recreant offspring."

"I am so sorry, sister Mary; I would not for
the world injure anybody's feelings; do you
really think pa's friend felt aggrieved?"
"Brother Henry" hid himself behind a news-
paper, leaving Mrs. Stowe to fight out the
battle, and soothed sister Mary's feelings by
reminding her that she looked very handsome
when she was mad.

Mrs. Stowe had the power of withdrawing
from everything except the one thing on her
mind which wholly engrossed her for the time
being. She could not be diverted from the idea
that had taken possession of her. Her spirit
seemed to leave the body in a most remarkable
way. I have known her to wander from room
to room, humming softly to herself, seeming
unconscious of everything about her, as if she
were in a trance; and then, as though she had
been communing with some spirit from another
sphere, she would burst into eloquent language,
a divine rhapsody, and entrance those around
her with what she had seen and heard. She
lived apparently more in the upper air than in
a world of action; and she always said, "I did
not write 'Uncle Tom's Cabin'; I was only the
instrument through which it was given to the
world."

Her conversations with her brother at the
hour of morning devotions were inspiring be-
yond anything I have ever listened to. On one

occasion, when she was soaring in the clouds,
she all at once burst into an ecstasy and said:
"When I laid my head upon my pillow last
night, one thought took possession of me, and
I could not close my eyes through the long
night watches. It was this, 'Jesus Christ has
lived and died, and what is all the world
beside?' And then, as if inspired, she talked
of heavenly sights and sounds.

Mrs. Stowe had an enthusiastic love for flowers,
and a marvelous gift for reproducing them.
When she was visiting "The Old Elms" she ran
out one morning, regardless of the pouring rain,
and gathered a large bunch of nasturtiums,
which she put so deftly upon canvas that we
hold the picture as one of our choicest treasures.
She loved the birds and the animals about the
place; and on one occasion when she was com-
ing to visit me, she wrote that she wished me to
be prepared to receive a cat which she should
bring with her. She was on her way from
Concord; and she said the cat had been educated
in Concord, and that it had Emersonian tenden-
cies, and she hoped, therefore, that it would be
hospitably received and entertained.

The Day After Tomorrow.

IT is curious, when we stop to think of it,
how absolutely remote are all points of
time, except the present. Yesterday is gone, as
certainly gone as the past century; we cannot
clutch the least vestige of the flying raiment of
the day that has fled. Tomorrow is an unknown
quantity, though we plan for it, discount it,
build on it, live in it in our mingling hopes and
fears, and realize, very seldom, that we are not
sure of it, and of our place in its hours and
opportunities.

And the day after tomorrow! The day after
next week, after next month! How tirelessly
and endlessly the race marches toward it, always
aware that it beckons, always looking forward.
What shall befall us on the day after tomorrow?
For you and for me, who have already spent a
goodly portion of our allotted time in this room
of God's academy, in which some of the classes
are always getting ready for promotion in the
larger rooms beyond our sight, the day after
tomorrow, here below, matters little. But it
does matter for that child playing on the nur-
ery floor. He is yours today, young father,
young mother. Not even the primary school
has claimed him yet. Nor the bigger boys in
the street. Nor the hurtful books, full of wild
and wicked adventure. Nor the evil habit. Nor
the subtle temptation. He still is yours, to
train, to mold, to educate, for tomorrow, and
for the day after that.

There must be gross negligence and great folly
somewhere, when a lad who was a little while
ago a wee baby, a small child, a thing to manage
with a word and a look and a guiding-rein,
breaks out into crimes against law and order,
and has to be shut up in prison. One expects,
or at least one understands, when a child of the
criminal classes succeeds to some such inheri-
tance of shame. But now and again it is the
child of a respectable home, perhaps of a Chris-
tian home, who thus goes astray. People who
never knew any of his family read of his fate,
with tears and sorrow, and all they can say
is that there was neither provision nor provision
for the day after tomorrow. — Christian Intelli-
gencer.

About Women.

— Miss Willard said in a recent address:
"Twenty-three years ago the strains sounded
by the temperance movement were as the soft
tones of the violin, while the soprano notes of
the women voiced their heartfelt sympathies;
but the grand orchestra has been augmented
by the cornet of science, the trombones of leg-
islation, and the drum of politics, while the
great chorus of mighty voices is one of the in-
spirations and aspirations, and today the wave
of public sentiment is created with reforms
along the lines of temperance and municipal
betterment."

— Mrs. Matilda B. Carse, founder of the
Temperance Temple, Chicago, accompanied by
Miss Eva Shouts, a talented elocutionist, is
planning to make a tour of the country in the
interest of the Temperance enterprise.

— Elizabeth Blackwell, M. D., who at the
age of seventy-five has just published a book of
autobiographical notes, entitled "Pioneer Work
in Opening the Medical Profession to Women,"
was the first woman to receive a medical diploma
from any medical college in this country or
Europe.

— Miss Ella Adams has worked up a moder-
ately lucrative profession for herself of quite a
novel character. She repairs engravings and
books, more commonly the latter, which are
impaired by the ravages of bookworms and the
defacements of time. She began her work in
private collections, but later found abundance
of work in some of those public libraries which
number old books and manuscripts among their
treasures. In making the restorations, paper of
a certain quality is reduced to a pulp with water
tinted to match the exact shade of the leaf to
be mended. A particle of gum-tragacanth is
added to assist adhesion, a sheet of celluloid
is laid under the leaf, the hole or fissure is filled
carefully with the pulp, another sheet of cellu-
loid laid over it, and a gentle, steady pressure
employed. This, Miss Adams says, is her entire
process, but one may safely assert that extreme
delicacy of manipulation is an important ele-
ment of her success. — Harper's Bazar.

IN THE MIST.

The mist has gathered,
And the earth is softly, closely shrouded;
The sun's warm light is hidden and the heavens
are veiled and clouded.
There's sorrow on the cruel sea, the wind is
loudly groaning,
Great waves roll in upon the shore, with sobbing,
wailing, moaning;
Has some ship struck upon the rocks? Is it in
danger—lost?
And will the wreck be stranded on the shore by
ocean tossed?
Ah! many a staunch ship has there been unable
to resist
The struggle against wind and tide through
clouds of blinding mist.

The mist folds closer,
And I wonder is the sun forever
in hiding from our longing eyes, and if the
waves will never
cease groaning and their moaning and their
breaking on the shore;
Cease reaching in upon the sands and hush their
angry roar.
I scarce can see one step before me in the dark-
ening way,
How can I know that there is light above the
mists today?

The mist is denser,
And it seems as if the earth were crying,
Weeping its sorrows—and the winds are ever
deeply sighing;
Then comes the thought: How often life is
clouded in a mist!
Shall I the hidden reefs and shoals be able to
resist?
I fain would launch my little boat and sail the
seas away,
But I'm afraid, I cannot see through gathering
mists, today.

The mist is lifting;
Now the air is lighter, clearer growing,
And through its slowly-breaking rifts the sun's
bright beams are showing.
Oh! weary heart, take courage, for the mists
will pass away,
And in the sunlight's warmth and cheer forget
the weeping day.
Fear not to launch upon the sea and spread thy
ship's white sails;
For, shining through the clouds will gleam the
light that never fails.
Sail on, trust on! since by and by the raging
winds will cease,
And softly blow about thee like the whisperings
of peace;
Sail on, sail on! the harbor nearing surely day
by day,
Where Heaven's light is shining, and the mists
have cleared away.

— M. Ella Mann.

Boys and Girls.

DICK'S WISH.

L. Robbins.

THE "Beehive" was the name of the big tenement house which Dick called home, and he was sitting on the doorstep with his elbows on his knees, his hands propping up his face, his eyes on his feet, and his mind on nothing in particular.

There were heavy teams passing in the street; two other Beehive boys were having a scuffle on the sidewalk; the Flannigan child had just tumbled down two flights of stairs and was screaming fit to deafen a body; the Carboni child was also screaming because the second Despard girl had pinched his fingers in a door; Mrs. Schultze and Mrs. Swartz were having a wordy quarrel from their respective windows; and the Nietzsche dog was barking at the Smith cat.

But Dick sat solemn and unmoved. He was used to this sort of noise and confusion, and did not give it a passing thought.

When, however, there came a sudden lull in the screaming and quarreling, Dick looked up, and then a faint gleam of interest lighted up his face, for across the narrow street he saw Mr. Farnham.

Mr. Farnham was a young man who had graduated from college and had ever so much money, but had taken the queer notion to come and live in the neighborhood of the Beehive. He was always contriving ways to make the boys happy, and Dick adored him.

He was walking fast, but his bright eyes were glancing all about as he walked, and when he saw Dick he smiled and turning sharply came over to speak to him.

"You're the very boy I wanted to see," he said, as he sat down on the dirty step beside him, "though, oddly enough, I didn't know it till I laid eyes on you. How would you like to go to the country, Dick?"

Dick brightened. He had wanted to go to the country ever since he could remember. Most of the other Beehive children had been, at one time or another, but he had always been too young or too old, or too sick or too healthy, or had to work, or he was one too many, or his mother wasn't willing, or something.

"I'd like it," he said.

"Well," said Mr. Farnham, "this is how it is: 'Away out in the country there are a Mr. and Mrs. Willis, young people, who have not been long married. And they are

so happy, and have such a pleasant home, they want to share with somebody who isn't happy and doesn't have a pleasant home. They told their minister about it, and their minister wrote to a friend of mine, and my friend told me, and I have told you. So if you will go, why, that completes the circuit."

"I'll go," said Dick.
"Then that is settled," said the young man, in a tone of satisfaction. "I'll look up the trains and write to Mr. Willis when you'll get there, and Monday morning early I'll go with you to the station and see you aboard the cars. They want you to stay a month, and I hope in that time you will get a little color into those thin cheeks of yours, and have a rousing good time besides," he added, heartily, as he rose to go.
This was how Dick happened to be getting off the cars at Westchester, a long way from New York, in the afternoon of the next Monday.

A pleasant-looking man was sitting in a buggy close beside the platform. His horse was backing and plunging at a great rate, but the man did not seem at all excited by that.

"Hullo! This is Dick, isn't it?" he called out, cheerily. "Glad to see you. Watch your chance, and jump right in here, Dick."

Dick watched his chance and jumped into the buggy, and the horse started off at a brisk gallop.

"Bucephalus hasn't but one fault," said Mr. Willis, smiling down at Dick; "he persists in being afraid of the cars."

Then he asked Dick about his journey, and chatted so pleasantly that the two miles they had to go seemed very short, and Dick was almost sorry when they drove into the yard of an old-fashioned farm-house.

A very pretty young woman, with dark hair and pink cheeks, came running out to meet them as they stopped. This was Mrs. Willis, and she looked at Dick with the kindest eyes, and said she was glad he could come, and hoped they would be able to make him enjoy his visit. When she found he had had nothing to eat since he started from home, she was quite shocked, and hurried him into the house and set a delicious lunch before him. Never in his life had anything tasted so good to Dick.

He had hardly finished eating when Mr. Willis came to ask if he wouldn't like to go with him to drive up the cows.

After the cows were driven up and safely fastened in their stanchions, Dick looked on in open-mouthed astonishment while Mr. Willis and the man who worked for him milked them. After that he went around in front of them to watch them eat.

Dick hurried through his supper to go out to the barn again and look at the cows, who somehow had a great fascination for him.

Mr. Willis and his wife looked at each other and smiled as the screen door closed after Dick.

"But, oh, he is so dirty!" said Mrs. Willis. "It actually makes the cold chills run over me."

Mr. Willis laughed. "I'll take him in swimming," he said.

When they came home from swimming it was nearly dark and Dick was tired, so Mr. Willis went with him upstairs to a pretty, low chamber, with a big chimney running up through the centre of it, and waited till he was in the comfortable white bed between the clean, sweet-smelling sheets.

"I wish we could do something about his clothes," said Mrs. Willis, when her husband came down. "They are perfectly dreadful. I can hardly bear to have them in the house."

Mr. Willis laughed again. "Well, I don't see as there's anything you can do except make him new ones."

"I wonder if I could do it tonight," mused Mrs. Willis, anxiously.

"You might try," said Mr. Willis. "I'll run the stitching-machine, and help in any other way."

Mr. Willis went and got Dick's old garments and spread them on the floor to look at while they cut the new ones, for Mrs. Willis declared she would not touch them, and with much merriment they proceeded to cut down and take in a shirt and pair of trousers belonging to Mr. Willis, and a shirt-waist belonging to Mrs. Willis.

The last button-hole was finished and the last button sewed on, a little before midnight. "They're slighted awfully, and he can almost crawl through the stitches," said Mrs. Willis, "but I guess they'll hold together till I can make him some good ones, and at least they're whole and clean."

When Dick came down in the morning he looked like a new and more wholesome boy,

and Mrs. Willis looked at him approvingly.

Dick found himself in a new world. There were so many things to do that sometimes it was really difficult to choose. He liked to go to the village with Mr. Willis to carry the milk; he liked to stay at home and help Mrs. Willis feed the chickens, and pick the vegetables for dinner or the berries for supper; he liked to watch the curious workings of the mowing machine and tedder; he enjoyed riding to the village on errands with Mrs. Willis; he delighted to fish in the brook, to work among the flowers in the flower garden, to ride on the loads of hay, to help harness and unharness the two horses, or ride one of them with the cultivator. But he took his pleasure so seriously, and said so little, that neither Mr. nor Mrs. Willis were sure that they were pleasures.

"Sometimes I think he likes being here; then when he tells about things in New York I think he wants to get back there," said Mrs. Willis.

When Dick's first shyness had worn off, she had asked him a few kindly questions about himself.

"My mother died about six weeks ago," he said. "I never remember my father. My mother made coats. What have I done since she died? Mrs. Flannigan and Mrs. Smith have given me something to eat once in a while, and most everybody in the tenement would give me floor room, nights. I had work myself, some of the time," he said, proudly, "and when I go back Mr. Farnham is going to try to get me work again. It's hard to get work, there's so little of it, and so many to do it. Did I go to school? Not but a little. You see there wasn't school-houses enough to go round. My mother teach me? No'm; she was working most of the time, and when she wasn't working she'd sit by the window and look out and not say anything. I—I don't think my mother—liked me very well," he added, with a little choke in his voice.

Mrs. Willis put her arm around him impulsively. "You poor boy," she said, pitifully. Then she remembered that boys didn't like to be petted, and took her arm away.

"And you have no relatives living, at all?" she asked him.

"I don't know of any."

The days passed with surprising quickness, and at length the end of Dick's visit was only a day and a night away. Mr. and Mrs. Willis wanted to go to another town to do some shopping, and asked Dick if he would be afraid to stay alone for an hour or two in the afternoon.

Dick gave one of his rare smiles. No, he would not be afraid, he said. Secretly he was quite proud of being left in charge.

"It looks a little like rain," said Mr. Willis as they drove out of the yard, early in the afternoon.

"All signs fall in a dry time," said Mrs. Willis. "It hasn't rained, excepting for a light shower or two in the night, for over a month."

"Well," said Mr. Willis, after a long pause, "we are going to lose our boy tomorrow."

"Yes," said Mrs. Willis, "and I shall miss him. I wouldn't have believed I could have become so attached to him. If it wasn't for that nice Mr. Farnham he says so much about, I should feel dreadfully to have him go back there to that wretched tenement."

"He's an uncommonly nice boy, if he did come from the slums," said Mr. Willis. "I've an idea his mother was an intelligent woman in spite of her surroundings."

"He has seemed unusually sober the past week," said Mrs. Willis. "I fancy he is a little homesick."

"I'm sorry," said Mr. Willis; "I'd like to keep him longer. It is going to rain," he added, a moment later. "Come, Bucephalus—no more loitering."

At the farm it had already begun, and Dick was shutting windows and doors to keep it out, even climbing up to the top of the highest haymow, and crawling over the hay, to shut the little square window in the peak of the barn. By the time he was safe on the floor again, the rain was falling fast, and the thunder was growing louder.

Dick had been standing at the barn window for several minutes watching the lightning, when suddenly he remembered the cows. Surely they ought not to get wet. Why hadn't he thought of them before?

He set open the little door, and hastened down the lane to the pasture. It took him some time to find the cows, for they were all lying down in the shelter of an immense oak-tree, calmly gazing at the rain that was now coming down in torrents. Dick tried to make them get up, but they looked at him gravely with their great eyes, slowly chew-

ing their cud meanwhile, and seemed to think they were doing very well where they were.

Then Dick remembered that one red cow, named Bess, was the leader, and concentrated all his efforts on making her rise. After much pushing and slapping he succeeded, and started her toward home, whereupon the others reluctantly got upon their feet and followed her.

They had not gone very far when there came such a blinding flash of lightning as Dick had never in his life seen before; there was no pause between it and the crashing peal of thunder—they came together. Dick fell to the ground with fright, and for a moment did not know where he was, but lay half stunned. Then, finding he was still alive, he scrambled up and ran after the cows. They seemed to think it all a huge joke, and were capering and shaking their horns at each other in the friskiest manner possible.

Dick hurried them on, up the lane, and into the barn. He was very much afraid they would catch cold, and he found an old grain-sack and wiped them all over with it very carefully. They seemed to like that so well that he followed it up with a thorough brushing and carding.

There was no more heavy thunder after that one terrible peal, and before very long the rain ceased, though Dick was too interested in his self-imposed task to notice that. He was just polishing off the last cow, when he heard wheels, and found that Mr. and Mrs. Willis had returned.

How Mr. Willis laughed when Dick told him why he had driven up the cows. "The rain wouldn't hurt them," he said. "You might have saved yourself the trouble." Then seeing that Dick looked crestfallen, he added, kindly: "I'm glad you got them up, just the same, for that and your cleaning them so nicely has saved me a lot of work."

This made Dick feel better, and he gave Mr. Willis a graphic description of how the lightning had affected him in the pasture.

"It must have struck somewhere, I should think," said Mr. Willis.

Dick went to bed that night very soon after supper. The heavy black clouds made it seem much later than it really was. The clouds lifted, afterward, just at sunset, and for half an hour it was quite light. Mr. Willis took advantage of the light to go down into the pasture to examine a fence which he suspected had a weak place in it.

He came back in a very short time looking pale and excited.

"What is it?" asked Mrs. Willis, in alarm. "What has happened, John?"

"Nellie," he answered, "it couldn't have been much over three minutes after Dick got the cows out from under the big oak-tree, this afternoon, when it was struck by lightning and torn into a thousand pieces."

"Do you know, Dick," he said, the next morning, when Dick took his place at the breakfast table, "if it had not been for you, I shouldn't have had a single live cow on the place today?"

Dick opened his eyes wide, half frightened, and Mr. Willis explained.

"And now, Dick," he said, "we want to do something for you. What can it be? What do you wish more than anything else?"

Dick turned red, then pale, and a lump in his throat that had been troubling him for several days grew so large it almost choked him. He knew very well what it was he wished above all else in the world, but he was not used to getting even the little things he wished for, and this wish was so stupendous he could hardly imagine its coming true.

"Come—out with it," said Mr. Willis, smiling encouragingly.

"I—I—don't want to go back. I—want to stay here—al-ways!"

The words seemed to have great difficulty in getting out, and when they were out Dick suddenly burst into tears, and laying his arm across his plate hid his face on it and sobbed aloud.

Mr. and Mrs. Willis exchanged one glance, and the next instant Mr. Willis was bending over Dick, with a hand on his shoulder, and Mrs. Willis was kneeling beside him, with her arm about his neck and her cheek pressed against his.

"Don't cry, Dick," she said. "You needn't ever leave us."

"Of course you needn't," said Mr. Willis. "You're going to stay with us always, and be our son Richard."

So Dick had his wish and stayed at the farm, and he grew less silent and less serious every day, till finally he came to be as lively, and to talk as fast, as any other boy.

Abington, Mass.

Editorial.

THE ARMOR OF LIGHT.

THE Christian's armor is well called the armor of light; for light means both knowledge and joy. When the heart is filled with seraphic pleasure, the trivial allurements of the world will not tempt us—we are proof against them; the dagger of the devil cannot penetrate our shield. It is the sad and sombre believer, who has not learned the secret of rejoicing in the Lord, who seeks for worldly mirth to brighten a little his dismal life. So, too, when the enlightenment of knowledge and right discernment is bright within us, we are not misled by the sophistries of Satan; we easily penetrate the fallacies by which he would deceive; we see that the ways of righteousness are the only ways of real wisdom. Light, then, as well as love, makes us strong and gives us victory. Whoever in any way increases light is a benefactor of the race.

LEAFY TABERNACLES.

THE simplicity, freedom and spontaneity of the early religions were manifested," says Henry Wood, "in a sympathetic oneness with nature and an instinctive feeling of her divinity. The people assembled for worship or sacrifice at natural shrines or under the broad canopy of heaven rather than in temples made with hands." The splendid rites of Semitic idolatry were found on high hills; and the fire worshippers delighted, in their high places, to greet the dawn. The sin, in these cases, was not in the places or times, but in the quality of the worship; in devotion to nature rather than to the God who made nature. The Druids worshiped in the deep and dark forest. The place was befitting; the sin was in the dark rites they observed there.

About our open-air worship there has always seemed to us to be something at once cheerful and serious. The old-time camp-meeting came close to nature; it was also felt to be close to God. The voice of God was heard in the sigh of the breeze and the song of the birds. Many a soul has felt the appropriateness and beauty of such scenes for worship; for there God has revealed Himself in mercy and love, commanding His blessing, even life forevermore.

"PIOUS COWARDICE."

WHILE thoroughly in sympathy with all Christian modesty, self-repression and gentleness, when these lovable virtues are not carried to excess, we cannot but lament the fact that the world finds any occasion for scoffing at what it is sometimes pleased to call the "pious cowardice" of Christians. That there is some basis for such a charge seems hardly to be denied. Many Christians—we will not say most, but many at least—do lack aggressiveness, responsiveness to opportunity and the call of duty, courage of conviction, and in general the thoroughgoing manliness, the "grit and grip," which the world's people rightfully admire.

That this is a serious charge we are fully aware, and in some respects a strange charge for a religious journal to bring; but, believing that a man's worst foes are the unworthy in his own household, we are constrained to point out, for the good of those we love, certain things which seem to us faults of weakness in Christian character.

"Pious cowardice" is evidenced in many ways. Look at the almost invariable arrangement of any religious gathering, for instance—the congested condition of the back seats and the lonesome emptiness of bare rows of front benches. Look at the extreme modesty of church people in making way for each other upon working committees; the quiet but firm deference to others when implicating personal testimonies are called for in prayer-meetings; the timidity with which otherwise aggressive singers join their voices to the uplifted hymn; the shy unwillingness to have others see what one puts into the contribution plate; the shrinking tendency to pass on in reproving silence when the opportunity occurs to speak a brave, decided word in rebuke of irreverence or in defence of piety.

It does seem to us that very many professing Christians need a little more of what the world calls "the up-and-coming" in personal character. There is too much self-repression, shrinking, desire to escape responsibility or prominence; too much dodging behind one-another's shoulders,

willingness to melt into the background, and general feebleness of front all along the line. This is not the spirit of conquest—certainly not in an aggressive age like the present. The church needs Christians strong in personality now if ever she did. She does not lack strong, aggressive leaders, but the backbone of her infantry is not as strong as it ought to be. Too many of her rank and file are imperfectly lined-up. Too many volunteers are distrustful of their own soldierly qualities. At the least hint of friendly pressure from a comrade in the line, they step timidly out of the ranks and go marching along in the rear.

Brother Christians, let us cultivate a little more self-confidence and aggressiveness! Let us march up and fill those front seats at the prayer-meeting, as if we were afraid neither of the devil's hate nor the minister's sympathy. Let us cease to hang back when responsibility and work are being portioned out. Let us be no longer afraid to stand up for our convictions, no matter who questions them. Let us be brave in giving and in doing; ready in emergencies—quick even to anticipate the emergency; firm in action as well as in purpose—good soldiers of Christ, who was Himself the bravest soul that ever dwelt upon earth. So shall we honor the grandest of all causes, and win the grateful approbation of our Lord and Master.

THE CONTINUITY OF WESTERN CIVILIZATION.

THOUGH the civilizations of the East and the West are antipodal, they originated in a common centre. The sons of Noah furnish the broad race types which have shaped and colored history. Shem was the father of the Hebrew people with their congeners; Ham represents the Turanians; and Japhet the Aryans. The Turanians built Erech, Accad and Calneh, while the Semites early showed their superiority in building Nineveh and Babel. Peoples so unlike were sure to draw apart. The Turanian, materialistic, living close to the soil, retired to the northeast, while the more ambitious and insatiable members divided among themselves the great empire of the west and the northwest. Their path lay across western Asia, Europe and America, and they have taken firm and permanent possession of their inheritance.

We often speak of the western trend of population as comprising several separate civilizations, as Babylonian, Greek and Roman. Though presenting many phases, the civilization of the West is also one. The stream of history is continuous. The forces set at work in the Garden of Eden are still operative in these distant ages. New channels have often been made for the waters, but the waters flow on from the original fountain down through all these nations of Europe and America. The flow has been continuous; there has been no break, as we sometimes vainly think; the original forces are here still. The differences between the civilizations of the Orient and the Occident are as pronounced as in the first ages. The East is dormant, the West active; the East, if active at all, moves in a circle; while the West moves in a tangent or a straight line, always getting somewhere; the East is stirred by impulse, the West by forethought and purpose. In all their migrations they have an aim. The general law of Western civilization is progress. There was always something—a sort of root, or a foundation—out of which the new growth could proceed or on which the new building could be erected. Though often wide apart, the different movements and types of civil society in the West are also intimately bound up in the series. The many are one in their grand purpose and controlling characteristics.

Of this we have illustrations in every stage of the history as it has passed across the ages. The seeds of this grand order of civilization were planted in the rich soil of Babylonia. The first growth was rank. The greatest empire of antiquity sprang into existence, with its two heads, Nineveh and Babylon. The double building marks already the diversity of the people. At Babylon, they follow the Semitic tradition; they build the temple and book city beside the palace; at Nineveh, that of the Aryan, and build palaces, organize armies, become conquerors and masters of central Asia. They were a capable, haughty and energetic people, born to bear sway. The favorite study of the people over all those plains was astronomy and its accompaniment, astrology. Egypt was an offshoot from Babylonia. Genesis gives Misraim, the grandson of Noah, as the colonizer of the valley of the Nile. Earlier scholars doubted;

later ones incline to seek the source of Egyptian civilization in Babylonia. In all ages Egypt has powerfully affected the course of civilization in the whole West. The Roman felt her power; and now, when France seeks control in Africa, she finds Egypt, the key to the situation, in the hand of England.

Another important link in the chain of Western movement was Phœnicia, the England of the Levant, the great manufacturing, trading and colonizing centre of antiquity, whose ships covered the great sea and whose wares crowded the marts of the world. The immense glass manufacture at Sidon was of Egyptian origin and the patterns of the purple stuffs and elegant embroideries came from Babylon. Phœnicia made profitable use of whatever she had appropriated from abroad. Tyre was the London of the Mediterranean, a mart of trade, the bourse of the world.

Greece borrowed from both Phœnicia and Egypt—her alphabet coming from the former and the germs of her art from the latter. But Greece was no vulgar borrower; she had a genius which completely transformed the cheap material she had appropriated. In architecture, painting, sculpture, in whatever belongs to fine art, the genius of the Greek advanced to the front. The iron and clay he borrowed were by the magic of his art transmuted to gold. Greece imparted to the world a higher idea of beauty, delicacy, finish; the charm of form, proportion and perfection; the illusion and mystery of tint and color. Greece has been the educator of rude peoples. No other nation has so powerfully affected the imagination and taste of the modern world.

Rome borrowed from Greece, but was never able to return an equal value. Rome was coarse, rude, hard, taking the gold of Greece and turning it to iron. The contribution of Rome to the stock of Western civilization was force. The world needed the strong arm and found it in these new Cæsars. Many precious things had been brought into Western civilization, but in vain without civil order. Rome was the policeman of providence, the master to bring law, order, and civil and military organization. Though a rude, it was a valuable contribution, from which all later ages have profited. The secret of organization was hers. Her organizations, like herself, were iron, and it takes a thousand years to hammer one of them in pieces when the world has done with it. Even in the agonies of death, Rome held the new nations in her arms while they learned her imperial secret and transmitted it on to the future.

Modern civilization is the outcome of all these preceding movements. We receive something from even the most distant past. Babylon is here with her contribution, as also Egypt, Greece and Rome. We are heirs to all the wealth of the past as well as first claimants to that of the future. No civilization of the past is so rich as is our own, for the reason that the contributions were not all in. The store has been cumulative. Some of even the great influences coming down from the past are lost in the wide expanse of waters, while others remain in waves upon the surface. Modern civilization is mastering the lesson of government taught by Rome. Law and authority go hand in hand. Every czar, kaiser, emperor, king, has borrowed from Rome; and the people have not been slow to catch the tune; several can rule, if they know how, as well as one.

Our modern civilization owes something to the new nations which sprang up on the ruins of the old empire. The classic nations had become effete; they had gone very far, but were incapable of advance along the new lines demanded by changed conditions. Then descended the Germanic force with fresh blood and immense brawn, to take the world on apace. The Teuton contributed vigor, courage, a sense of personal independence and personal right which have really been at the basis of our representative governments and free institutions. At bottom the Teuton does not believe much in czars or kings; he believes in himself and the people. If he sets up a king he will not allow him to be much more than a figure-head. With the Teuton came the age of the people and the sovereignty of the people.

But one more element in modern civilization deserves mention. It is Christianity. Much as it has been disparaged by unbelievers and critics, it is really the controlling factor of the modern world. The power of Christianity is exerted through its ideas of God, duty and destiny; through its pure and elevated standard of morals; through the revelation in its sacred books,

the love of the infinite Father and personal salvation in the Lord Jesus Christ; and through the wide fellowships it has created over the whole earth. In its power of endurance, of action, of high purpose and courage; in its capacity to adapt itself to new conditions, ages, people; and in its scope, grasp and wide achievement, Christianity is the superb miracle of human history.

The Death of Judge Carpenter.

A GREATER shock has seldom been suffered by the members of the bar in New England than that which was caused by the intelligence of the sudden death, a few days ago, in Holland, of Judge George M. Carpenter, of the United States Circuit Court for the district of Rhode Island. Earlier recognition of this sad event would have been given but for the editor's absence from the city for some days last week.

Judge Carpenter was the son of a minister of our church who is yet well remembered by many as long a member of the Providence (now the New England Southern) Conference. The exigencies of the itinerancy caused the young man's early education to be somewhat broken; but the fortunate location of his father at Providence, the seat of Brown University, in which city he was first a pastor and later, for several years, a presiding elder, rendered possible a collegiate education without absence from home—a rare privilege for the son of a Methodist minister.

He was admitted to the Rhode Island bar in 1867, and not many years later was called to a seat upon the Supreme Bench of his State. In 1885 he was the choice of President Arthur for the position of District Judge of the United States Circuit Court, and for eleven years he filled that high position with honor. His duties have frequently required him to hear causes of importance before the United States Court at Boston, and many acquaintances and friendships in this city were thus formed.

His most striking characteristic throughout life was his ardent love of pure truth—the truth which will stand the triple test of Christian morals, of ethics, of philosophy. In this quality is found the secret of his success. As a jurist his thorough integrity was fully recognized, his honor unimpeachable. Dignified when dignity was required, he was easily approached and was affable to all. He was one whom success failed to spoil. He held the scales of justice with an even hand, but the poor and friendless felt sure of his friendliness. No lawyer practicing before him was suffered to wreak unkindness upon a respondent at the bar or a witness upon the stand who chanced to be poor or ignorant or in any manner unfortunate. In the height of his usefulness, while yet in life's prime, his day is done. Why this must be so is one of life's unfathomable mysteries. But his memory will long linger as a sweet savor, and his life cannot fail to be an example to many.

His brother, E. J. Carpenter, the only surviving member of the family, is receiving the tender sympathy of many friends in this sudden and great bereavement.

Personals.

—Rev. Dr. A. B. Leonard delivered the annual address at Mt. Union College, Ohio.

—The venerable Joseph Longking, of Hartford, Conn., author of "Longking's Notes on the Old and New Testaments," will be ninety years old Sept. 3.

—Dr. L. W. Munnhall is conducting evangelistic services at Fort Dodge, Iowa, in a tent which seats 2,000. The meetings are supported by eight churches.

—Beatrice Harraden, author of "Ships that Pass in the Night," went to San Francisco last week from El Cajon Pass, an invalid. Friends of the novelist fear her days are numbered.

—Rev. William O. White, Congo superintendent, Miss Agnes McAllister, superintendent of Garraway mission, and Miss Anna White, of Barraka, expect to return to Africa this month.

—Wilbur F. Wilson, of Chicago, who has just graduated from Northwestern University, sailed on Monday for Nanking, China. He goes as a missionary and will teach in Nanking University.

—Mrs. Levi B. Salmans, wife of the superintendent of our medical missions at Guanajuato and Silas, Mexico, and her four children are enjoying a short rest at the Battle Creek Sanitarium, Mich.

—Chancellor McDowell, of Denver University, when welcomed last week into the editor's personal room at 36 Bromfield St., remarked that he occupied the same room during two years as a student at the School of Theology of Boston University.

—At the annual meeting of the district stewards of the East District, New England Conference, the secretary, Robert Ramsdell, was instructed by unanimous vote to present to Bishop Mallien the congratulations of the body on his coming again to New England, and to Boston for a residence. The Bishop was assured that though many changes had taken place during his absence, yet some remain who knew and loved him in the past and will now give him a cordial welcome.

— Bishop Mallalieu's residence in Boston, for the present, is at 4 Herwick Park, and he may be so addressed.

— John Clark Ridpath, the historian, has been nominated for Congress by the Democrats of the fifth district of Indiana.

— Rev. D. S. Munroe, D. D., secretary of the General Conference, is at Cincinnati supervising the proof sheets of the General Conference Journal.

— Rev. Hugh Price Hughes strenuously opposes long sermons, except from men who can make them as broad and deep and high as they are long.

— Rev. F. C. Pillsbury, of Pontiac, Mich., formerly of the New Hampshire Conference, is supplying the pulpit of Trinity Church, Denver, temporarily.

— Rev. Alfred A. Wright, D. D., of Auburn-dale, supplied the pulpit of Temple St. Church last Sunday, giving two characteristically able and helpful sermons. He will preach at the same place next Sunday, also.

— Rev. C. L. Goodell, pastor of First Church, Temple St., this city, who has been spending the summer in Europe, will sail for home this week. He expects to return to Boston in September, and will occupy his pulpit Sept. 13.

— Announcement is made through the daily press of the decease, at the age of 76, of Rev. Hiram Gee, of Ithaca, New York, a superannuated minister of our church. It is also stated that he left his property to Syracuse University.

— Rev. J. C. Hall, of St. Paul, Minnesota, under arrest upon his wife's allegation that he had administered poison to her, was some years ago a member for a brief time of the New England Southern Conference. Mr. Hall stoutly denies the charge which his wife makes against him.

— Rev. W. P. Thirkield, D. D., president of Gammon Theological Seminary, called at this office last week. He is on a lecture tour, being engaged for several Chautauques, and to speak at Epping, N. H. Dr. and Mrs. Thirkield do not come to New England this season for their vacation.

— Mr. William C. Mains, son of Dr. George P. Mains of the Book Concern, received with special honors the degree of Doctor of Philosophy from the University of Halle, July 9. He has been abroad for two years pursuing studies in economics, history, and philosophy in the universities of Berlin and Halle.

— Rev. Dr. J. Agar Beet, of London, was heartily received in Cincinnati. He was greeted by large audiences at Walnut Hills, where he preached on "Human Temples of the Holy Ghost," and at the Preachers' Meeting, where he spoke on "Influence of Modern Scholarship upon Christian Life." It will be remembered that Dr. Beet is to preach in this city Aug. 23—at Tremont St. Church in the morning and at First Church, Temple St., in the evening.

— Bishops Cranston and Hartzell have both broken up housekeeping in Avondale, Cincinnati, the former to make his home in Portland, Ore., the latter, so the Western says, to be practically homeless or a denizen of heathen Africa. The two Bishops lived on the same block in Avondale, their lots abutting. Bishop Walden has purchased Bishop Hartzell's home, and Dr. Curtis has leased Dr. Cranston's. Bishop Hartzell will visit several of the fall Conferences and sail for Africa in November.

— De Witt Clinton Weeks, formerly of the firm of D. C. Weeks & Son, builders, died at his home, Mott Ave. and 163d St., New York city, last week. He was connected with the erection of many of the public buildings in New York, including the old St. Paul's Church that stood on Fourth Ave. and 22d St. Mr. Weeks was a life-long Methodist and during his later years was connected with St. James' Methodist Episcopal Church, Harlem, and the Mott Avenue Methodist Episcopal Church. He leaves a wife, two sons, and three daughters.

— In London, Aug. 8, Li Hung Chang visited Trafalgar Square, where one of the members of his suite placed a wreath upon the pedestal of the Gordon statue. The envoy closely examined the statue, after which he made a solemn and deep obeisance before it. His example was followed by his suite, and the crowd of onlookers cheered. The wreath was composed of purple flowers surmounted by laurel, emblematic of victory, and had a border of white flowers, typical of Gen. Gordon's purity and disinterestedness. It was inscribed: "To the soldier and friend of China—A tribute of respect from Li Hung Chang."

— Rev. Mark Guy Pearse, writing to the Methodist Times (London) concerning his visit to the Transvaal, says:—

"I went to call on President and Mrs. Kruger—Oom Paul and Tante, as they are familiarly called. Of him I do not think I can add anything to that which everybody knows at home. No one has lived before the English people more constantly since the beginning of the year. Himself, his wife, his ways, his home are as familiar as if we had all been to Pretoria. But I felt it a duty and a pleasure to avail myself of an opportunity of conveying to the President as earnestly as I could my sense of his clemency in dealing with the prisoners. The President was dealing with a prolonged sitting of the Executive; but I sat with Mrs. Kruger for half an hour, and had a delightful talk. She told me that the President would like to see me at seven in the morning, and that was the only time he was free. He gets up at five o'clock, and has his household together for prayer daily at half-past five. Whatever may be the influences that surround and the corruptions that are inseparable from the concessions, I believe he is a man who seeks thoroughly to do his duty in the fear

of God, and I came away feeling that his wife was a grand old mother in Israel that would have made at home as fine an old Methodist as one could wish to see."

— President Warren preached at Hyannisport on a recent Sunday. He is to be in New York on the 23d.

— Dean Huntington was in town a few hours on Monday. It was manifest that Bear Island life had well agreed with him.

— Rev. C. P. Maaden, D. D., of the First Church, New Haven, is supplying Aroh St., Philadelphia, during the month of August.

— Hon. Alfred S. Roe of Worcester, spoke in Plainville, Conn., at the Assembly there on G. A. R. Day, his theme being "Personal Recollections of the Battle Year, 1864."

— Dean Buell sails from Liverpool for home August 22. We are gratified to learn that Mrs. Buell is in better health than for a long time past. They are expected in Boston about September 2.

— The Philadelphia Methodist is authority for the statement that "Governor Altgeld, of Illinois, who is an earnest advocate of the free and unlimited coinage of silver, owns the Unity Building in Chicago, and stipulates in all his contracts for rooms that the rents shall be payable in gold."

— The following telegram is received from Rev. J. W. Naramore, of Bellows Falls, Vt., as we go to press: "F. P. Ball, of Bellows Falls, Vt., died suddenly at Strathroy, Canada, of heart failure due to prostration. Funeral service at 10 A. M., Wednesday." Mr. Ball was a successful business man and a greatly beloved and very useful servant of the church. Mrs. Naramore is his daughter. A suitable memoir of this excellent man will soon appear in our columns.

— A special meeting of the trustees of Boston University was held on Monday, August 10, to take action on the death of Governor Russell. Mr. Russell had recently entered upon his second five years' term of service in the Board and was highly appreciated by all his colleagues. He had consented to be one of the speakers at the opening of the new hall for the Law School in October. The tribute which was unanimously adopted by the trustees appears on the 16th page.

— Rev. Morris W. Prince, D. D., has been elected to the chair of History and Political Science in Dickinson College. This is a new professorship recently established at the suggestion of President Reed in his purpose to give the institution a thoroughly comprehensive educational mission. Dr. Prince is admirably qualified for the position to which he has been elected. A graduate of Wesleyan University, for many years a teacher and later a most successful preacher and pastor, cultured, well balanced and particularly genial, he is a distinguished acquisition to the institution. We congratulate both Dickinson College and Dr. Prince.

— The English Poet Laureate, who has been subjected to so much severe criticism on this side of the water, certainly showed praiseworthy discrimination and fearlessness in speaking upon the Centenary of Robert Burns. He said he hoped he "was not among the 'unco guid' or the 'rigidly righteous.' But one would have to fling morality to the winds, and to extol what was not admirable, and to extol what every man's conscience told him ought not to be extolled, were one to affirm that Burns the man deserved a statue in every Ayrshire marketplace. As far as conduct was concerned, Burns was, he feared, in almost every respect the very reverse of what Scotchmen considered a man ought to be. . . Do not confuse the issue. Do not suppose that Burns, as a man, does not stand in need of forgiveness; and, above all, never for one moment assume that his conduct deserves our admiration."

— The daily press of August 11 contains the announcement of the death of Rev. Leroy M. Vernon, S. T. D., of Syracuse, on the 10th inst., after a week's illness. Dr. Vernon was at the time of his decease and has been for several years Dean of the College of Fine Arts of Syracuse University. He was born near Crawfordsville, Ind., April 23, 1838. He entered the ministry as a graduate of Ohio Wesleyan University in 1860, joining the Iowa Conference. He was successful as pastor, presiding elder and teacher in several institutions of learning until March 14, 1871, when Bishop Ames appointed him "Missionary Superintendent of the mission work of the Methodist Episcopal Church in Italy." Just ten years after his appointment the Italy Annual Conference was organized. He was a member of several General Conferences. Dr. Vernon was a representative man in the church and has done an epochal work. In his death the church has sustained a great loss. General and heartfelt sorrow will be experienced at his sudden and unexpected decease.

Brieflets.

The Christian Intelligencer says: "A misdirected zeal, or a zeal not according to knowledge, is worse than no zeal. The undertakings that such a zeal inspires often prove abortive, sometimes destructive."

It is seldom that we present to our readers a contribution more forceful, analytical and pertinent than that from the pen of Bishop Hugh Miller Thompson which appears upon the third page. We bespeak for it a careful and prayerful reading; and if it is so treated many will hear the

word of identification spoken by the prophet Nathan to David, "Thou art the man."

The Congregationalist thus calls attention to a very important fact—if it indeed be a fact: "We are happy to chronicle the fact that for the first time in the history of the White Mountain region no liquors of any kind are sold over the bars of any of the summer hotels, small or large. This is convincing proof that the Law and Order League of New Hampshire is achieving noteworthy success in its efforts to secure a general and indiscriminating enforcement of the prohibitory statutes."

At the celebration of the twenty-second anniversary of the Chautauque Assembly last week Dr. J. M. Buckley said:—

"I honor Chautauque. I consider it the greatest promoter of religion that can be found in this country. I was glad when permission was given to the Roman Catholics to hold their services here. It is the greatest promoter of sectional unity. Did you see that large number that arose from the South? Some of the best friends I have are in the South, and I was introduced to them here on these grounds."

The twenty-third annual convention of the New Hampshire Sunday-school Association will be held in Nashua, November 10 to 12. Prof. H. M. Hamill, of Illinois, known to New Hampshire people as the author of the text book on normal and Bible training lessons which have been adopted as the basis of the Normal Course, will be present. The work of the Association has been along new lines this year but has been very successful. There are now over fifty Home departments connected with the various schools—more than five times as many as a year ago and having a membership of over 1,500. Nearly all the State is now divided into districts, well organized and with working officers. The field secretary has attended over one hundred and twenty public meetings since January.

This is the season of travel, and next to the interest and advantage of "touring" personally, is the privilege of following the pen of those who possess the ability of vividly describing what they have seen and heard. We count ourselves and our readers unusually fortunate in the matter we are able to group in this line in this issue. Miss Louise Manning Hodgkins, who is the guest of Joseph and Mrs. Qwak at Ticonderoga, writes with characteristic charm of her hosts and the distinguished people who have visited them; Rev. J. W. Johnston, D. D., a favorite correspondent, who is now in Europe, begins his series of promised letters, and Dr. Pickles writes very interestingly of his first two Sundays abroad.

We were highly gratified in being able to announce in our issue of Jan. 23 of this year that we had discovered the author of the inspired and inspiring hymn entitled, "Is Not This the Land of Beulah?" Taking the following stanza from "Joy and Gladness," published by McDonald, Gill & Co., in which the hymn appeared as anonymous, we printed as found in that volume:—

"Oh, the Cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow
I can see a pathway through.
And how sweetly Jesus whispers:
'Take the Cross, thou needest not fear,
For I've tried the way before thee,
And the glory lingers near.'"

We are informed by the author that the word "tried" in the next to the last line should be "trod"; it was so written by her in the original copy. We are happy to present on the second page, this week, another soulful and highly spiritual hymn from the same author.

The Christian Commonwealth, of London. (Baptist), remarks:—

"The majority by which Dr. Randles was elected President of the Wesleyan Conference was a great surprise. He received one of the largest votes of recent years. There is some speculation as to whether the relative number of votes cast for Mr. Price Hughes and Mr. W. L. Watkinson—123 and 68—is a prophecy of the order in which these gifted brethren will occupy the chair. Our special representative ventures the forecast that, all being well, Mr. Hughes will preside at the Leeds Conference of 1897 and Mr. Watkinson at Hull the following year. It is curious that these foes, who have so often represented opposite views, should be competitors for the chair together."

C. E. Dana, editor of the New York Sun, has returned from abroad. He publishes an editorial signed by himself in the issue of Aug. 6, in which he explains his personal position and views in the present Presidential campaign. Referring to the currency he declares:—

"The Chicago platform invites us to establish a currency which will enable a man to pay his debts with half as much property as he would have to use in order to pay them now. This proposition is dishonest. I do not say that all the advocates of the free coinage of silver are dishonest. Thousands of them, millions, if there be so many, are doubtless honest in intention. But I am unable to reconcile with any ideal of integrity a change in the law which will permit a man who has borrowed a hundred dollars to pay his debt with a hundred dollars each one of which is worth only half as much as each dollar he received from the lender."

Riding in our city last week upon an electric car, our attention was drawn to a sad, sweet faced young woman who took a seat near us. As soon as seated she covered her face with her handkerchief, pressed with both hands, and broke into violent sobs. The gentleman who accompanied her turned to us and said with subdued voice: "That is my sister. She went

into Maine a few days ago upon her vacation and her babe was taken sick and suddenly died; she is frantic in her grief and I am powerless to help her." Thus does the death-angel invade all circles and at all times. We were out for an evening of refreshing, rest and comfort, as doubtless were nearly all upon the car, but our hearts were made heavy by a knowledge of the first great grief which had come so rudely to that young mother. "In the midst of life we are in death."

Our exposé of the condition of "The Negro in Boston" has received general and serious attention from the public press. The following paragraph, which is highly appreciated, is from the pen of one of the most distinguished representatives of his race in the South, a long-time and greatly honored instructor in one of our schools for the education of the Afro-American. He writes: "I now write to thank you for turning the searchlight on the Negro's condition in Boston. The race in this country has, it seems to me, reached a critical stage in its history, and nothing but the unvarnished truth with reference to its condition in church or state is desirable on the part of candid men. Knowing the facts, we shall be the better able to shape our course; for, as Burke has said, 'the situation of a man is the preceptor of his duty.'"

What is Bimetallism?

IN recent discussions on the currency question the terms monometallism and bimetallism often recur and are expressive of important phases of the subject. They deal with the material base of the circulating medium, and the relations of the two metals to each other in the financial system of the country. Monometallism places a single metal in chief honor. In England and Germany it is gold; in India and China, silver. Bimetallism gives equal honor to each metal, making both an unlimited legal tender for all debts of whatever amounts. The advocates on one side contend that gold by its superior qualities must hold the lead in our financial system, while those on the other feel sure that national legislation can rehabilitate silver and place it on an equal footing with gold. The question must, in the end, be settled largely by the practical wisdom of financial men. Theories in the matter are among the most dangerous things, until tested by experience. Fair theories are easily constructed by ingenious minds, but may prove utterly impracticable in the actual world. Darius Green thought his flying machine perfect until he tried it and found it would not fly. In finance, the practical outcome must control. What has worked well must be accepted as authority. We may talk about turning independent of the experience of other nations; our best light comes from that very experience.

But just what do we mean by these terms? Monometallism does not mean the exclusive use of a single metal. Whether a system be monometallic or bimetallic, the several metals—gold, silver, nickel and copper—are all used. Our system is monometallic, and yet we have in it all the metals; but the silver and copper are subordinate to gold. Gold controls. Silver is for the most part a subsidiary coin, used to make change and to meet small obligations. What distinguishes monometallism from bimetallism is not the presence or absence of the various metals, but the legal tender quality which attaches to them. Gold is a full legal tender, in American currency, for all amounts, however large. Copper and nickel are a legal tender for all debts up to \$1 or \$5. The fractions of a silver dollar are a legal tender for \$10. The trade dollar was not at first a full legal tender, but was afterwards made so. But though the dollar silver coin is made a legal tender, it is hardly more free than the fractions of a dollar. For instance, the cumbersome mass of the silver dollar prevents its general use. Nobody wants it. The entire power of the government has been unable to keep it in general circulation. Millions of these dollars are stored away in the United States Treasury. The government would like to be rid of them, but the people will not have them. The fractions of a dollar are much more convenient and answer all practical purposes. Again, the individual has the right to stipulate for gold payment. For all practical purposes, then, the silver coins are a legal tender for only the small sum of \$10. This is monometallism, or what some have called limited bimetallism. The coinage of silver in the American system is neither free nor unlimited. The government makes a charge for coinage and limits the quantity. The Mint is free to coin all the gold brought; but no silver is coined save what the government purchases; and these purchases are regulated by the public demand.

Pure bimetallism extends the legal tender quality to gold and silver alike. Debts can be paid in either metal; and in order to this the government undertakes to maintain an exact ratio between the metals. From 1800 to 1870 an ounce of gold in the markets of the world was generally equal to 15½ ounces of silver. It rarely fell below 15 or rose above 16. As about a medium, France chose 15½, and, in 1834, America 15.99 to 1 as the monetary ratio. This does not mean the ratio of the market, but the arbitrary number chosen for the regulation of the coinage. With the ratio thus settled, the Mint coins all the bullion of either metal brought to it with unlimited legal tender. The law recognizes under unlimited bimetallism no difference between its gold and silver coins. The Mint must coin all the bullion brought to it. Finally, the debtor must accept either or both of these metals at the option of the creditor.

The Sunday School.

THIRD QUARTER. LESSON VIII.

Sunday, August 23.

8 Sam. 15: 1-12.

(Read chapters 15 and 16.)

Rev. W. O. Holway, D. D., U. S. N.

ABSALOM'S REBELLION.

I. Preliminary.

1. Golden Text: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. — Exod. 20: 12.

2. Date: About B. C. 1023.

3. Places: JERUSALEM and HEBRON.

4. Connection: Amnon's incest with Tamar, Absalom's sister; the murder of Amnon by Absalom two years later, and the flight of the latter to his grandfather Talmi, king of Geshur, with whom he remained for three years; Joab's device to procure the restoration of Absalom to his father's favor by the employment of "the wise woman of Tekoa" (2 Sam. 14); the permission given to Joab to bring back Absalom, who however was not permitted to see his father, and abode two years in Jerusalem in exile; Joab's intercession with David for Absalom, who was finally granted an audience and received the kiss of peace. According to Geikie, David's numbering of Israel and the pestilence which followed it in punishment, preceded Absalom's rebellion and was one of the causes of it.

5. Home Readings: Monday — 2 Sam. 15: 1-12. Tuesday — 2 Sam. 15: 12-23. Wednesday — 2 Sam. 15: 24-31. Thursday — 2 Sam. 15: 32-34. Friday — 2 Sam. 17: 1-14. Saturday — Prov. 15: 20-25. Sunday — Isa. 1: 1-3.

II. Introductory.

David had already reaped in his own family a sad harvest from his domestic sins. But Nathan's prediction was not yet exhausted. Absalom had returned from exile and enjoyed again the sunshine of paternal favor. The past was apparently forgotten, and the fond father rejoiced in the restoration of his beautiful and beloved son. He little suspected what an ingrate that son was. It had escaped his memory that the sword was never to depart from his house, and that the evil which he had wrought in the home of Uriah was to be repeated publicly in his own (chap. 12: 10, 11). Absalom began at once to plot to secure the throne. His first move was to dazzle the eyes of the people with a show of princely splendor — chariots, horses, spears, or foot-runners. Having thus impressed the popular mind with a sense of his grandeur, he took advantage of David's growing neglect of judicial duties, and presented himself at the palace gate in the early mornings to those who brought suits for judgment. Addressing these litigants with a feigned interest, he lamented that no one was deputed to attend to their matters, and coaxed them into believing that their causes were just, and that if he were judge justice would not be tardy. He hastened to uplift those who prostrated themselves before him in homage, and to acknowledge their obeisance with a kiss. Such behavior, aided by the persistent exclusion of David from public affairs, had the expected effect: "Absalom stole the hearts of the men of Israel."

The plot was ripe at last. And then Absalom secured from the king permission to go to Hebron under the pretence of paying a vow which he had made while at Geshur. David, never dreaming of treason, and probably glad at this manifestation of a pious purpose in his son, readily consented. Absalom took with him as guests two hundred men of influence from Jerusalem who had no suspicion of his designs and whom he hoped to convert into supporters. He sent emissaries to warn his adherents throughout the kingdom that the signal for revolt would be a trumpet blast repeated from point to point; and they were instructed to acknowledge it by proclaiming, "Absalom reigneth at Hebron." He also sent for Ahithophel from Gilead, David's famous counselor but now his own friend, to whose astute suggestions the success of the movement thus far was doubtless due. Multitudes began to flock to his standard, and the "conspiracy was strong."

The tidings reached the king at last that Absalom had supplanted him in the hearts of the people. Unnerved by the news, fearing an immediate attack, unwilling to take up arms against his son, ignorant of the strength of the disloyal movement against him, and especially anxious not to make Jerusalem the scene of strife and bloodshed, David fled from the city with his personal household and friends, leaving only his ten concubines to take care of the palace in his absence.

III. Expository.

1. After this — after the public reconciliation of David with Absalom. Absalom — the third and oldest surviving son of David, of remarkable personal beauty, but selfish, vain, ambitious, and unprincipled. His mother's name was Maacah, daughter of Talmi, king of Ge-

shur, a kingdom on the northeast of Palestine. Absalom at this time was about thirty years old, and had three sons and a daughter. Prepared him chariots (R. V., "a chariot") — studiously brought himself before the public eye by an extravagant and princely equipage. Fifty men to run — the well-known syces, still common in the East. The writer has seen in Cairo, Egypt, a private carriage before which ran four Nubians, in white liveries embroidered with gold, and bearing poles or wands. The carriages of officials are usually preceded by numerous syces, or foot-runners.

2. Absalom rose up early — following the universal custom in tropical countries. The Parsees in Bombay, for example, who manage the bulk of the business in that city of 500,000 people, rise generally at 4 or 5 o'clock in the morning, and dispatch the chief part of their day's work before a Western merchant would reach his office. Stood beside the way of the gate — the gate of the palace, where the king had been accustomed to hear causes and dispense justice until his increasing age (he was now about 62), or some other cause, led him to neglect this duty. The Cambridge Bible says: "From this practice the Sultan's government is still popularly called in Turkey 'the Sultan's gate'; and 'the Sublime Porte,' which is the French equivalent of *Bab-ı-Humayun* (the high gate), the name of the principal gate of the palace at Constantinople, is used by us as a synonym for the Turkish government." Controversy — "suit," according to R. V. One of the tribes — specifying, probably, the tribe and city. Sympathy with a litigant was a speedy and sure way of currying favor.

The majority of those who go to law are eager, self-seeking, enterprising persons, and natural tools for a conspirator to practice with. And, of course, if they lost their suit, in the fury of their disappointed self-will, they would be ripe for an attempt on David's government. Even so every man that was in debt, or discontented, turned in with David against Saul (Hanna).

3. Thy matters are good and right. — Whether they were or not, Absalom pronounced them so; in this insidious way he could easily turn the popular favor towards himself, and away from the king who absented himself from his duty. No man deputed of the king. — David was neither present himself, nor had he appointed a substitute. It is difficult to account for this fatal neglect, unless we charitably suppose, with Ewald, that the task of judgment had outgrown the king's ability to perform it.

4, 5. Oh that I were made judge. — He is too politic to say "king." Had he not been dealing with men blinded by self-interest, they would have seen through this hypocritical ejaculation. I would do him justice. — He had been an intriguer and a murderer; he was acting now the part of an ingrate and a traitor; and he would fain make the people think that he would be pre-eminently a righteous judge! Took and kissed him — acknowledging tokens of respect with embraces; displaying a flattering condescension which lifted a man to the plane of familiarity with himself.

6. So Absalom stole the hearts — gained their affection and support by fraud. Other things, of course, conspired and fanned the discontent — such as the reviving rivalry of the tribes; the disappearance of the king from the public eye; the jealousies springing up at court relative to the succession; the gradual uprising of wordly and idolatrous elements in the kingdom in opposition to the pure worship and rule of Jehovah, etc.

Dr. Wm. Smith adds to these causes of Absalom's success "the common love of change and impatience at long-continued prosperity; and the affair of Bathsheba, though only known in part."

7. After (R. V., "at the end of") forty years — an evident error in the text. The Syriac and Arabic versions read, "after four years," and with this last chronology Josephus agrees. Absalom probably made his first public movement four years after David received him and restored him. Pay my vow. — He had cheated the people; he must now cheat his father and his king. Nothing would so readily blind David as a religious pretext. So he pretends to have made a vow during his exile, which thus far he had not fulfilled. Hebron — in Judah, the first capital of David's kingdom, and the birthplace of Absalom.

It was a natural centre, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of Absalom's birth, it afforded a plausible pretext for holding there the great sacrificial feast which Absalom pretended to have vowed to hold to the glory of God (Cook).

8. While I abode at Geshur — at his grandfather's. The place has been identified with what is now known as El Ladjah. It was east of the Jordan, north of Baashan, and not far from Damascus. Then I will serve the Lord — referring probably not to a life service, but simply to a special sacrifice. See verses 11, 12.

Nothing wants now but a cloak of religion to perfect the treachery of that ingracious son, who carried peace in his name, war in his heart; and how easily is that put on (Bishop Hall).

9. Go in peace. — David evidently entertained no suspicion of Absalom's duplicity. He had mourned for him during his absence, mourned for him even while he refused to see his face after his return to Jerusalem; and, now that a reconciliation had been effected, and his wayward son showed a pious inclination, David had no room in his noble heart for anything but lively hope.

That David observed nothing till the startling news reached him of open revolt (verse 13), cannot be reckoned to his disadvantage; it is rather a mark of the

noble-minded security that we elsewhere see in him, that he gives so free scope to his beloved son (Ewald).

10. Absalom sent spies — secret and swift emissaries to sound the feelings of the people in various parts, and incite them to his support. Sound of the trumpet. — Trumpeters were to be stationed at appropriate points to catch the signal and give the notice, in order that the proclamation of Absalom's usurpation might be made as nearly simultaneous as possible over all the land. Absalom reigneth in Hebron. — Having paved the way so carefully, Absalom reckoned on his coup d'état having the effect of rallying and uniting the people at once in his support.

11. Two hundred men out of Jerusalem — another stroke of policy. Absalom invited two hundred chosen guests, men doubtless of position and reputation, to accompany him to Hebron, and assist in the performance of his vow; he had no fear but that, when he got them there, he could win them by his beauty, or by plausible arguments, or by promises of position, or by playing on their fears of being compromised, to transfer their allegiance to himself. In their simplicity. — So secret had been the conspiracy, that these public men had no knowledge of it — never dreamed that the sacrifice in which they were to assist was but a pretext for a political revolution.

In all probability they were men of distinction, and would naturally be regarded, both at Jerusalem and at Hebron, as accomplices in the conspiracy. No doubt Absalom hoped that many of them, finding themselves thus compromised, and seeing the numbers of his supporters, would decide to join him; or, failing this, they might be held as hostages (Cambridge Bible).

12. Sent for Ahithophel — who had been David's chief counselor, and whose reputation for wisdom was such that his advice was "like the oracles of God." He appears to have early sided with Absalom, and the diplomacy shown by the latter was probably the result of his instruction. Some suppose that his defection from David was occasioned by the king's conduct towards Bathsheba, who was his granddaughter (chap. 11: 3). Next to the treachery of Absalom, nothing excited such grief and dismay in David's mind as the behavior of Ahithophel — his "own familiar friend," whom he had "trusted," and who "ate of his bread," but had now "lifted up his heel" against him. Gilead — in Judah, not far away, south or southwest of Hebron. While he offered sacrifices. — He wanted Ahithophel present during the sacrifices, which he intended to divert from a mere thank-offering to a compact of friends and supporters. The conspiracy was strong. — Numbers joined it daily, among them Amasa, David's nephew.

Ahithophel has justly been regarded as a type of the archtraitor Judas. Even if the words, "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. 41: 9, quoted in John 13: 18), were not written of Ahithophel, the parallel between his treachery and suicide, and the treachery and suicide of Judas, is too striking to be neglected (Cambridge Bible).

IV. Inferential.

1. Danger may be brewing around us, and we be totally unconscious of it.
2. "How sharper than a serpent's tooth it is, to have a thankless child."
3. A popular leader must not hide himself from the people.
4. Men are easily duped on the side of their own interests.
5. Flatterers find ready ears.
6. A demagogue is full of professions.
7. "Ambition breaks the ties of blood, and forgets the obligations of gratitude" (Sir Walter Scott).
8. Those who are themselves guileless never suspect guile in others.
9. Good men are sometimes wheedled into wrong connections "in their simplicity."
10. Decet may have its hour of triumph, but it is brief.

V. Illustrative.

His departure from Jerusalem is related with a minuteness to which we have no parallel in the Scripture history of any single day, except that of which this is the type, when the Son of David, betrayed by His own familiar friend, and rejected by His own people, went out by the same path, "bearing His reproach." It was early in the morning when the king, leaving his

palace in the care of his ten concubines, went forth by the eastern gate with all his household and a crowd of people. Among his faithful guard of Cherethites and Pelethites, and his chosen heroes, the six hundred who had followed him ever since his residence at Gath, was Ittai the Gittite. David released him and his countrymen from their allegiance; but Ittai vowed that he would follow the king in life or death, and David bade him lead the way. They passed over Kidron, and "all the country wept with a loud voice." As David halted in the valley to let the people pass on, he was joined by Zadok and Abiathar, with all the Levites, bringing with them the ark of God. With self-renewing reverence, David refused to have the ark removed from the sanctuary where he had fixed its abode. If Jehovah would to show him favor, He would bring him back to see both the ark and his habitation; if not — "Behold here am I! Let Him do to me as seemeth good unto Him!" He reminded the priests that they could do him effectual service in the city by employing their two sons, who were both swift runners, to bring him tidings; and so he sent them back with the ark. The weeping troop then ascended the Mount of Olives in the garb of the deepest mourning, the king himself walking barefoot (Wm. Smith).



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BISHOP GEORGE TO REV. JOHN LINDSAY.

[The following copy of a letter addressed by Bishop George to Rev. John Lindsay, presiding elder, and father of Rev. Dr. J. W. Lindsay, is of special interest as showing the impressions which the Bishop then painfully cherished that the Methodist Church was in a state of spiritual declension. It is thus seen that pessimistic prophets have lived in other generations of the Methodist Church.]

MY DEAR BROTHER: It becomes my duty, under my present convictions, to propose a few plain questions:—

And first, are we not departing, as ministers, from the spirit of the itinerant plan that first moved our fathers, and predecessors; who by voluntary sacrifices, zealous labors, and industrious perseverance, have taken the ground and formed the greater part of North America into circuits and stations? Secondly, did those first and successful veterans go to their Conferences with an intention to search for pleasant places, that is to say, for agreeable circuits and stations, made ready for their accommodation and suited to their enjoyment? Thirdly, were they disappointed, afflicted and vexed if they were not gratified? Fourthly, if that had been the primitive spirit, when there were no such places, what would have become of us as a people? We may safely answer, that, comparatively speaking, we should have been no people at all; we should have retired to our homes, and there would have been no churches constituted or established.

Again, is it not an unjustifiable oppression to blame those who have the management of appointments, when they do not suit every man with a good appointment, when it is out of their power to do so? Again, would it not be much more like the primitive minister of Jesus to go peaceably to their work, and make these disagreeable places good, than to go murmuring because all things have not been made ready to their hands? We may safely answer, that, in apostolic times, the minister of the Cross did not rejoice in entering into other men's labors, but in making spirited efforts to preserve the testimony of a good conscience, and extend the victories of the Cross, both among the Jews and Gentiles, in building up Zion under pressure and hunger, nakedness and persecution of all kinds—rejoicing that they were counted worthy to suffer for the honor and glory of their holy Master.

Again, would it not be the better way to deal plainly with such men, and let them know, if they are not as willing to share in the difficulties as in the comforts of our institutions, that they are not doing as they would others should do unto them; and as such, they may expect to meet the frowns of their brethren—for no man will submit peaceably to work hard continually, that others may enjoy ease and comfort perpetually.

Again, what shall we do when our people make demands upon us for gifts, graces and zeal that are not within our reach; and when they complain of those who have the management of appointments, because certain persons are sent to labor among them; and at the same time it is as absolutely necessary to give such preachers appointments as it is the most acceptable men among us, while the Conference returns such men effective? Permit me to ask further, would not Gospel order and brotherly kindness direct us to inform such a brother plainly what his standing is among the membership of the church, that he be stirred up to prayer, to study, to holiness, and so remove the objections that are against him, or retire from the field of labor; for no man of common prudence would wish to impose himself upon a people who would inform him, personally or otherwise, that they do not want his services. Perhaps you may say our people are hard to please. My acquaintance for a number of years with the Methodists has fixed an opinion that they are disposed to patronize preachers whose gifts are calculated to enlighten the understanding, or warm the affections of men; but when they are neither stirred up, instructed nor comforted, they conclude such labors are worse than useless, as it is a waste of time. But if souls are quickened, convicted, converted and led on to holiness by the public or private labors of their preachers, they are willing, yes, they are entirely willing, to encourage them in every way they prudently can.

Again, would it not be more consistent with itinerant usages, that our preachers circulate more extensively through the general field of labor, that our talents and graces may be so disseminated as to produce variety and general usefulness? I hope, most sincerely, that superintendents, presiding elders, and all the preachers, will agree in this very important point, that our gifts may be generally diffused and the great and blessed work carried on and established according to its primitive design and intention, and that was, to raise up a holy people. (On the subject of holiness permit me, my dear brother, to plead with you and with all the local and traveling preachers, to preach the doctrine and recommend the spirit and practice of holiness, by a holy life and pious conversation; and permit me also to plead with the exhorters, leaders, and members to pursue holiness as the highest and best gift of heaven, while we are probationers in this world of tribulation. This is no time to lower our Gospel standard, when we see the miserable doctrines of socialism and antinomianism marching about with so much popularity. Holiness, which sets us at the feet of Jesus, where we may rejoice evermore, pray without ceasing,

and in everything give thanks, will save us from the mischievous and ruinous contagion of such doctrines. For we shall then say that without the assistance of our blessed Jesus we are nothing; but with His Spirit, given to every man to profit withal, we can do all things that are necessary for present and future happiness.)

If you should think it advisable to converse with the preachers in the bounds of your charge on these subjects, and could we accomplish an easy and peaceable reformation by mutual consent and general agreement, it would relieve us from great trouble; for man is a being of habit, and when he consents to do things that are hard, they will soon become easy.

I conclude with asking an interest in your prayers, and also in the prayers of my brethren in the ministry and membership.

I remain yours, in the bonds of the Gospel,
ENOCK GEORGE.

Charlestown, Oct. 27, 1821.

BOSTON AND THE NEGRO.

WE have given the full and carefully prepared editorial, which appeared in ZION'S HERALD of July 15, entitled, "The Negro in Boston," thoughtful reading. Evidently the writer regards his conclusions as startling. Certainly they are sad. There is a Negro quarter; Negroes are virtually excluded from the ranks of mechanics and artisans; from general commercial and professional careers; in a word, they are doing better even in the South.

If they really are doing better in the South than in Boston, we should be devoutly thankful. For let us see: in Boston their children have access, side by side with white children, to the best schools in the Union; Negroes vote, and their votes are counted as cast; they ride in the same street and steam cars with whites; they listen to the same lectures, witness the same plays, from seats where they choose to take them; only their chances are not good in the higher industrial, commercial and professional pursuits.

Now the sin of race-prejudice is upon the whole country, North and South. It is upon Ohio as well as upon Massachusetts. As Christians we must purge it away. The more clearly we perceive its existence, the more earnestly we should strive to remove it.

Nor are we to be discouraged because it does not die quicker. Nothing is more tenacious. But it is dying. The Ohio Black Laws are so much things of the past that the present generation scarcely believes they ever existed. Hard as may be the lot of the Negro of Boston, it is immeasurably improved. Boston never was good to the black man. Many of her fortunes were made by the slave-trade; and not even New York was more violent against the abolitionists. In her streets women, in convention for freedom, were mobbed. Recall the indignities put upon Thompson. See William Lloyd Garrison dragged by a rope in the hands of men bent on his murder. See the furies, even after the officers have rescued him and are lashing the carriage horses into a run to get him to the jail where he may be in safety—see the furies "clinging to the wheels, dash open the doors, seize the horses and try to upset the carriage." See hurrying brickbats flung by maddened men at Whittier and Wendell Phillips. Listen to the howling mob that, as late as 1861, besieged Phillips in Tremont Temple. Read the record of the meeting in Faneuil Hall called to condemn the murder of Lovejoy, and hear the Attorney General of Massachusetts interrupt the proceedings with a justification of the murder and a glorification of the murderers. Go back to the time when Negroes were not admitted to the cars, nor their children to the schools with whites; when they were excluded from the lectures of Emerson, and Sumner, and George William Curtis, and Wendell Phillips. Go back and gather up those hand-bills which were scattered through Boston streets offering \$100 "to reward the individual who shall first lay violent hands on that infamous foreign scoundrel, Thompson, that he may be brought to the tar-kettle before dark"—"infamous" only that he preached liberty to the captive and freedom to the slave. Go back and stand mute before Faneuil Hall, "the Cradle of Liberty" more than once refused to the friends of the Negro, and freely granted to pro-slavery mobs. Yes, recall Boston's deadly opposition to the enlistment of colored troops and her shameful injustice to them in the matter of their bounty and pay, simply because they were black and the descendants of slaves.

So, dear HERALD, draw the contrast, dispel your gloom, rejoice in the chance, and add yet more of your great strength to right the remaining wrong. Massachusetts is not barren of men like Wilson and Sumner and Phillips and Whittier and Garrison! Her loins are full of their peers, "knight-errants of unfriended truth." The day dawneth; yes, it is mine by the clock!

Finally, it is with the colored race now what it was when Wendell Phillips said: "I wish I could impress this truth on every colored man. His race today is on trial. The world says it merits only chains. The best thing he can do with his life, with his genius, with his wealth, with his character, is to throw them into the

scale of the argument, and make pro-slavery prejudice kick the beam."—Western Christian Advocate.

BRITISH EXCAVATIONS IN CYPRUS.

THE first instalment of antiquities, consisting chiefly of gold ornaments, from the excavations now proceeding in Cyprus, has reached the British Museum and been placed in the room of gold ornaments and gems. These objects belong exclusively to what is known as the Mycenaean stage of Greek art, and may be of considerable importance in determining the period of time to which that peculiar and striking phase of artistic activity is to be assigned. The site of the discovery is some distance from the modern village of Enkomi and about two miles from the ruins of Salamis. It was the site of an ancient cemetery which possibly belonged to the original settlement of Greek colonists led thither, according to tradition, by Teucer after the Trojan war.

Among the objects in gold is a handsome finger ring on which is engraved in Egyptian hieroglyphs a dedication to the goddess Mut. That ring must have been made in Egypt, and it is for Egyptian archaeologists to settle finally its date. At present the opinion seems to be in favor of a late date, somewhere near 700 B. C., or even later. Beside this ring, and obtained from the same tomb, are several massive gold pins, or perones, such as were used by Greek women in early times for fastening their garments on the shoulders. These pins, with their long sharp points and heavy handles, resembling in appearance a stiletto, recall the story related by Herodotus (V. 87) in connection with a battle which had taken place between Athens and Egina. Of the Athenians only one returned. He was besieged by the women whose husbands had been in the battle, each one demanding what had become of her husband and pressing him to tell with the points of their perones, till at last he also succumbed. On that account the Athenians passed a law that women were no longer to wear those dangerous pins. Herodotus gives no date for the battle. His object in telling the story was to explain a change of costume in Athens when the woolen garments which required these pins had given place to linen, which did not require them. The battle may even have been a subsequent invention to account for that change. We get nearer to historical ground when we observe perones of precisely the same shape as those now found worn by two of the figures on a celebrated Greek vase in Florence, known as the François vase, the date of which must fall in the sixth century B. C. The subject of the vase picture is mythological, and it is conceivable that the painter had introduced a detail of costume which had gone out of use before his day. But possibilities of that kind are not supported by the great mass of artistic remains from Greece. It will be safer to assume that these perones had continued in use down to the time of the François vase, however long before then the first introduction of them in precisely this shape had taken place.

From an artistic point of view the place of honor belongs to two ivory carvings, about three inches square, representing, the one a lion attacking a bull, the other a man slaying a griffon. The griffon, having the body of a lion with the wings and head of an eagle, is thrown upon its hind legs, and is about to receive a deadly thrust from the short sword of the man. The expression of fear in the animal, its tail between its legs, its great wings drooping, and its beak half open, is very finely indicated. The griffon-slayer has an Oriental appearance from the short embroidered kilt which he wears; and this is the more curious because on one of the ivory reliefs found by Sir H. Layard at Nimroud there is just such another group, though less artistic in execution and not so well preserved. Hitherto it has been supposed that the ivories from Nimroud had been the work of Phoenician artists from whom they had been imported into Assyria. But all that is certain on this point is that they are the productions of a race which had a knowledge of Egyptian and of Assyrian art, and had also the skill to imitate the work of these countries. We are told that the palace at Nimroud, in the ruins of which Layard's ivories were found, lasted from 850-700 B. C., so that we have a clear limit of time within which the newly-found Cyprus ivories would also be expected to fall. The group of a lion attacking a bull is very grandly composed, with none of the realism which we find in the bulls on the gold cups of Vaphio now in Athens, but with more style. It is to be noticed that the bull is of the Carian breed, having a hump, and this is a circumstance which will be welcome to those archaeologists who regard the whole of the so-called Mycenaean antiquities as the work of these Carians, whose name appears as a proverb for danger in the oldest remains of Greek literature. A passage of Homer speaks of Carian women whose occupation was to stain ivory. We may add that several of the ivories from these excavations, including a casket carved with hunting scenes which recall the Assyrian friezes, have not yet reached the Museum, but are shortly expected with the pottery and other objects.

Most of the tombs had been rifled in ancient

times in search of gold, the pottery alone being left. There was no appearance of their having ever been used for reinterments. The objects found were too consistently the same to admit of any theory of that kind. Only one tomb of importance had escaped intact. It contained a considerable number of articles in gold, including the massive pins and the finger ring with hieroglyphs already mentioned. Within it was also found a porcelain vase in the shape of a female head surmounted by a cylindrical cup.—London Times.

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The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and coves, woods, woodlands and green fields, it is justly termed the "Garden of Eden" by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

Surrounded by a grove of pine trees, by a large and well-kept lawn, with lovely walks and drives, and cultivated and wild flowers in profusion, it is indeed a "Paradise" to those seeking a quiet, restful place for the summer.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

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BAY VIEW is only a ten-minute ride from Old Orchard by the Orchard Beach R. R., which connects with every train on the Boston & Maine R. R., from Portland and the Canadas, and from Boston and all western points. Observation cars are run on the Orchard Beach R. R., which skirts the shore of Saco Bay, thereby giving a beautiful view. "To see it is to appreciate it."

The BAY VIEW porter is at Old Orchard on the arrival of every train from Boston and Portland on the Boston & Maine R. R. to meet all parties en route to BAY VIEW, to look after all the baggage, and relieve patrons of all responsibility and trouble.

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The BAY VIEW has been under the same management for ten years past, and will continue the same in the future.

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The Conferences.

(Continued from Page 4.)

tions, even in vacation time, are good and social meetings enthusiastic.

West Bath enjoys the labors of Rev. D. E. Miller every Sabbath afternoon. In the Sunday-school following the preaching service Mr. Miller finds an added opportunity for usefulness. One member has been received by letter.

Wesley Church, Bath.—Twelve names have been recently added to the list of probationers. Rev. J. L. Hoyle, the pastor, will be present at the Empire Grove Camp-meeting, and will conduct the 1 o'clock young people's meeting.

Empire and Minot count themselves happy in having for their pastor Rev. H. E. Dunnack, a graduate of Bangor Theological School, and at present a student in Bowdoin College. During the summer Mr. and Mrs. Dunnack make their home here. Mrs. Dunnack is delivering a series of Wednesday evening lectures upon literature, which command large audiences and elicit sincere approval. Sunday afternoon, Aug. 2, Mr. Dunnack delivered an excellent discourse from Prov. 1:7 to the cottagers at Empire Grove.

Yarmouthville.—Several members have been added. Congregations are large and appreciative, and class-meetings well attended and spiritual. Rev. Robert Lawton, the pastor, is beloved of his people. The salary is advanced to nearly twice the amount paid last year. Capt. Levi Marston, founder of the class which has developed into a church, has failed in health somewhat of late, but is still a constant attendant upon all the services of his church.

Reports indicate that Debt-paying Day was observed by many churches upon the district. We trust that every pastor, who has not already done so, will present the urgent appeal of our Missionary Society, and do what may be done to cancel the embarrassing debt. JUNIOR.

East Maine Conference.

Bucksport District.

Brooksville and South Penobscot.—Rev. David Smith, who was appointed to this charge at the last session of Conference, is in labors abundant. There are omens of good along all lines of church work. With his accustomed earnestness Mr. Smith is pushing out in various directions. Interest in all the services is good, and we are hopeful of victory. At South Penobscot, a point where there has been an increasing interest in Methodism for the past few years, money is being raised to purchase a new organ.

Brewer.—This is Rev. J. T. Crosby's fifth year with the people of this city, and from present indications it bids fair to be the best. An experienced leader and a faithful following on the part of the church and congregation are elements quite essential for success in the work of the Lord, and we notice that these exist to quite a marked degree in Brewer. Everything points toward a successful and prosperous year for church and pastor.

Bucksport.—Rev. J. T. Richardson goes back to this charge for the second year full of faith, courage, and a determination to accomplish something for the Master. Mr. Richardson is spoken of very highly as a faithful preacher of the Word, and his efforts are appreciated by the people, as is evidenced by the good-sized audiences that greet him from Sabbath to Sabbath. The outlook for the year is quite encouraging considering the strong current of indifference to religious things that exists in this village.

The graduating exercises of the East Maine Conference Seminary were very good indeed. The sermon by President Chase, and the address by Rev. S. F. Upham, of Drew Theological School, were able efforts and highly appreciated by the large audiences which heard them. The concert by the Seminary quartet was a great success, and many felt that it was wisdom to use home talent for such occasions, especially when they have such fine talent as they had this year. We understand the quartet contemplated a tour through Eastern Maine, giving concerts at various points. We bespeak for them great success.

East Bucksport.—Here is a field where a good work for the Master may be wrought if we can secure the right kind of a man—one filled with the spirit of work for the Lord, and who is willing to go in for real pioneer work and trust all with the Lord.

Castine.—The work on this charge, under the leadership of Rev. U. G. Lyons, is opening well. Good audiences, good interest, and an encouraging outlook is the report in brief from this quarter.

Eddington.—We were very happily surprised on our first visit of the year to learn that a parsonage had been purchased since the adjournment of Conference, and that so goodly amount had at that time been secured toward paying for the same. Rev. Mr. Kearney takes up the work of the third year with this people with every indication of prosperity. We notice by an item in a local paper that Pearl, only son of the pastor, was quite seriously injured on July 4, by a horse taking fright at firecrackers.

Millbridge and Cherryfield.—After a few years of separation, these towns form again one charge, and, under the leadership of Rev. Robert Sutcliffe, set forth upon what promises to be a very successful and prosperous year of church work. May 10, 3 were received into the church at Cherryfield.

Machias.—Rev. T. J. Wright takes up his work with this people under very favorable circumstances. With the putting in of a water system, the building of several large blocks, and the construction of the railroad through this section, there is more business activity than at any point on the district, and consequently the church feels to some extent the thrill of new life that this gives to all classes of work. The new organ recently procured by the Epworth League is proving a very fine instrument, and is appreciated by all. Mr. Wright and his band of faithful workers are hopeful for victory on all lines.

East Machias.—The year opens well on this part of Rev. A. B. Carter's charge. Good interest is manifested in all departments of the work. The East Machias Camp-ground is within the limits of this charge, and the people in this vicinity as a rule have a great deal of interest as well as local pride in the growth of the camp-meeting in influence for good from year to year. The season on these grounds will be the longest ever held, as a "Summer School for Teachers" will occupy the ten days preceding the Epworth League convention and camp-meeting proper. The plan at present is to make this an educational as well as spiritual centre for this eastern

section. The outlook at this writing is very encouraging for a large attendance at all these gatherings.

Whiting.—Though twelve miles from the parsonage, this place is carefully looked after by Mr. Carter, and the outlook for the year is quite encouraging. In the death of Mrs. Charles Barwell the society in this place has lost a faithful and earnest worker; but though the workers cease their labors here, the work goes on.

Wesley.—Rev. W. P. Greenlaw still holds the fort at this place and is doing what he can to help this people. A fairly good degree of interest in spiritual things is manifested at this part of Mr. Greenlaw's charge. At Cooper the work moves well. Sunday, June 23, 3 persons were baptized by Presiding Elder Norton.

Alexander.—Rev. G. R. Moody takes up the work of the second year with this people determined to do the best he can to advance the cause of Christ in this field. While there are many discouragements to encounter, there are also some encouragements to keep his faith strong in the Lord. At Meddybemps 4 were recently baptized at the lake near that village—one by sprinkling and three by immersion. These will make valuable helpers in the work.

Outler.—This is Rev. H. M. Moore's first year in the work, but the opening up gives promise of a very successful one. Congregations are good and interest in the work seems to be on the increase. N.

Rockland District.

After two months of almost ceaseless activity among the churches, we again take pen to report a few facts concerning the work. Methodism, past, present and future, has been our theme during the quarter. We have found the churches well satisfied and the pastors diligent and content. The itinerancy receives fresh praise from preachers and people. Receptions were the order of the day for several weeks. The year opens well. As usual, many of our preachers delivered Memorial sermons and addresses, and wisely improved the opportunity to impart lessons of patriotism and righteousness.

Children's Day was generally observed, many of our schools using the Educational program with delight and profit. Time and experience will bring all schools to this high standard. On Debt-paying Day much enthusiasm was manifested in some places and noble offerings made. Such churches are ready for the jubilee. Others not answering to the call will compensate by making larger offerings later in the year. We trust that none will fail at both points. One pastor has already raised nearly the full apportionment for all benevolences. This is wise, for a great political campaign will soon open, bringing a large demand for funds. Let pastor and stewards look well after the financial welfare of the church early in the year. The district camp-meeting and League convention, to be held at Nobleboro, Aug. 17-22, promises to be very successful. We expect a revival gathering.

Belfast.—The pastor, although feeling deeply the loss of his son, is taking hold of the work with his accustomed vigor, and is much encouraged by an increasing congregation and larger social services.

Boothbay Harbor.—A pleasant wedding anniversary, with suitable presents and a good time, mark the year's beginning. One received on probation, 2 to membership and 3 baptized, give encouragement. The parsonage has been improved by paint and paper and a hard-wood floor in the dining-room.

Bremen.—The pastor reports a good time in his work, and a gain in Sunday evening services.

Camden.—Success on all lines, even in raising money, seems to await the pastor's touch. What to do first, is the problem. Conversions, baptisms and receptions to membership have been enjoyed. Nearly \$1,000 has been subscribed on the debt, conditional on its payment this year. Who will come to the rescue of this heroic church? Address Rev. T. S. Ross.

Clinton.—Strong preaching, high ideals, and faithful work are found here. The Association and convention, though not largely attended, were of interest and profit. July 26, 10 were baptized and 14 received to membership.

Cushing.—Getting "well married" and setting up house-keeping have taken their share of time, but the work has been well cared for.

Damariscotta.—The pastor, although in deep affliction, is looking well to the interests of the church. All services are well sustained. The vestry has been painted and papered.

Damariscotta Mills.—The church is being repaired outside and the interior frescoed.

Dresden.—A pastoral call on every family of his large parish has brought pastor and people into the most pleasant relations. Too many preachers do not measure the value of such service.

East Boothbay.—Mutual satisfaction prevails. Large congregations and vigorous prayer-meetings are reported. The church is to be painted.

East Vassalboro.—Strength and vigor without much noise are bearing fruit. Forerunners

of success are already seen. Baptisms and receptions to membership are matters of record.

Friendship.—Two months of splendid service was rendered by Rev. H. B. Haskell. The closing Sabbath he received 3 on probation and 6 to membership. Rev. C. A. Plumer baptized 8. Rev. A. L. Nutter of Lynn, Mass., is now pastor. The work opens well.

Georgetown.—Faithful work is being done. Two leading members are on the sick list. It is hard to keep a church on the advance when its members are dying and the population is on the decline.

Montville.—An advance all along the line is the general report.

Morrill.—July 28, 8 were baptized by Rev. N. H. Pearson.

Northport.—The work done by the aged pastor would weary many a younger man.

North Vassalboro.—The parsonage debt is gone so soon, and \$30 raised for Sunday-school library. All is well.

North Waldoboro.—Everything is in motion and moving in the right direction.

Orff's Corner.—Good service is being rendered and the people are heartily co-operating.

Pemaquid.—Harmony and peace prevail. A delightful conference adds to the pleasure of a quarterly visit.

Pittston.—General prosperity characterizes the work. Two have been baptized. Plans are being made to put a foundation under the church. Father Byrne is just recovering from a severe sickness.

Randolph.—Several have been baptized since Conference, and the spiritual condition is good. Pastoral work is receiving special attention.

Rockland.—This "convention city" is now well filled with Epworthians. The pastor, also president of the League, finds his hands full.

Rockport.—Enthusiasm is manifest on all lines. An Epworth League organized, two conversions, forty copies of "Finest of the Wheat" No. 2, for the vestry, and electric lights are recent facts.

Round Pond.—General satisfaction prevails. The year opens well. Bristol is wide awake.

Searsport.—A lecture by Miss Sibley and three special sermons by the pastor—a memorial sermon, one on education and another on Sunday-schools—have been much enjoyed. Faithful pastoral service is being rendered.

Searsport.—Three received to membership and 18 baptized indicate care for converts.

Sheepscot.—The year opens well. The parsonage has been shingled and the interior much improved.

Southport.—The pastor begins work with every indication of success. The people are more than satisfied.

South Thomaston.—There have been two conversions, several baptized and others received to membership. This charge is still on the advance. Faithful and efficient service bears fruit.

Thomaston.—The usual large congregations and evening audiences greet the pastor each Sabbath. Social services are larger and more spiritual.

Union.—Good congregations, prosperous League and Sunday-school are found here.

Unity and Troy.—The year opens well. A gain in congregations and social services is noted. To have the parsonage occupied is a delight to the people. The church is to be shingled and the interior painted and papered.

Waldoboro.—Two new sermons each Sabbath for the fifth year is no small task. The pastor also preached the baccalaureate sermon and has delivered several special addresses. The congregations are equal to any previous year, and the workers are energetic and hopeful. Chaplain Plumer preached the annual sermon at the Old German Church. His theme was "The Bible." The sermon will long be remembered.

Westport.—Faithful service is being done on this charge and we hope for a harvest.

Windsor.—The pastor's program makes a meeting for nearly every evening in the week. Several have already been converted and baptized.

Wiscasset.—The usual amount of faithful work is being done. All interests are well cared for and only good results can follow.

Woolwich.—Nearly three hundred pastoral calls since the first of June is one proof of diligence, and most of the benevolences raised is another. General satisfaction prevails.

Brethren, in view of the responsibility placed upon presiding elders by the General Conference, we have engaged Rev. F. H. Jones, of South China, as district evangelist. For services address him or myself. W. W. OGIER.

New England Conference.

South District.

Worcester, Grace.—As a means of interesting the young men in this church, Pastor Thompson has organized a club and named it after John Wesley. As this Methodist saint was himself the founder of the Holy Club at Oxford, he can hardly object to this use of his name, though at first blush there is in the word club suggestions of billiards and cigars. Last Monday evening Mr. Thompson entertained the members of the club at the parsonage, on the eve of his departure for his summer vacation. He will be away four weeks, and during his absence we are to have Salvation Army and Christian Crusader, besides that most devoted standby, Rev. Wm. Pentecost, who is ever more than welcome.

Trinity.—Pastor Holway is off on his vacation, going first to Truro, thence to New Sharon, Maine. Meanwhile repairs are progressing at the church. Among recent services there were those held by Deaconess Elizabeth F. Rock, now of Syracuse, but formerly a member of the Salvation Army here.

Thomas St.—A brass band has been organized and it will have a part in the regular choir service.

Webster Square.—A very successful lawn party was recently given on the church grounds, which are spacious, and the near-by public band concert helped out the attractions amazingly. The pastor, Rev. L. W. Adams, is now away on his vacation. Indeed, with the exception of Alonzo Sanderson's, it would seem that all our pulpits were given up to supplies. QUIS.

East District.

South Lawrence.—The pastor gave an object-lesson on "Children's Day." Four children were baptized. An excellent concert was given in the evening. Four have joined the church by letter, and new families are coming to attend church. This part of Lawrence is rapidly growing; many new houses building, and a most hopeful opportunity is before our church. Times are dull, several of the mills are closed, and many of the people out of town, but ten dollars were raised on Debt-paying Sunday. A series of evangelistic meetings has been arranged for the early fall. The salary was increased two hundred dollars at the first quarterly conference. The pastor, Rev. S. B. Sweetser, starts on his vacation the middle of August.

Some time since, the *Youth's Companion*, which has done so much for the development of amateur photography in this country, offered eight cash prizes for the best amateur photographs that should be submitted for its examination. Over 6,000 pictures were sent in answer to the offer, and competent judges say that there have seldom, if ever, been so many excellent photographs brought together in one collection in this country. They have been attractively arranged and are on free exhibition daily at the *Youth's Companion* building, 201 Columbus Avenue, Boston, making a striking illustration of the state of perfection to which amateur photography has been brought.

Five Points by Secretary Carlisle.

IN one of his strongest speeches on the financial question the present Secretary of the Treasury has laid down these five propositions, every one of which is of importance and significance in connection with a study of the money systems of the nations:—

1. Not a free-coinage country exists in the world today that is not on a silver basis.
2. Not a gold-standard country exists in the world today that does not use silver as money along with gold.
3. Not a silver-standard country exists in the world today that uses any gold as money along with silver.
4. Not a silver-standard country exists in the world today that has more than one-third as much money in circulation per capita as the United States has.
5. Not a silver-standard country exists in the world today in which the laboring man receives fair pay for his day's labor.

Wage-earners of every class are especially interested in the last statement, and it is of itself a most powerful argument against backward step to the free coinage of silver in this country. In China and Japan, which are among the principal silver-standard countries, wages for unskilled and skilled labor range from 5 cents to 30 cents per day; in India and Mexico they are higher, but their purchasing power is less in comparison with that in the other countries named, and it is constantly decreasing. — *New York Commercial Advertiser*.

Hay Fever time is here

Don't exile yourself to the mountains for relief. Don't stay at home and snuffle and sneeze. Thousands were cured last year by the Australian "Dry-Air" Treatment, Booth's



"Hyomei,"

which "cures by inhalation" Asthma, Catarrh, Bronchitis, and all diseases of the respiratory organs. Don't dose your stomach—try nature's way. Price, by mail, \$1.00.

Mayflower Cottage, Kattskill Bay,
EAST LAKE GEORGE, N. Y., July 31, 1895.
Enclosed please find \$2.00 for two extra bottles of Hyomei. I am entirely cured of Hay Fever, but I do not like to be without your remedy.

(Mrs.) R. A. LINCOLN.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, to any part of the United States; for foreign countries add \$2.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at drug stores, 50 cents. Hyomei Elixir, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

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The Nation's Money.

THE importance of a good circulatory system can hardly be overestimated. It concerns all classes. Whether a man uses one dollar or ten thousand, it is for his interest to have the best money to be found in the markets of the world. To the economic body a good circulatory medium is as important as good blood to the human system. Poison as well as health may be borne in the currents; and what enters these interior rivers is carried to every part of the system. The disturbance of the currency is the disturbance of every material interest. As a measure of value the currency should be as stable as possible. To lengthen or shorten your yardstick is to bring confusion into the market, and to disturb the social order. No nation can trifle with its currency without realizing at length fatal results. To shorten your yardstick is to cheat everybody with whom you deal. To pay a gold debt with a silver dollar is to rob your creditor of one-half his claim. To make a law obliging him to accept the half, is to make the Government an accomplice in your villainy.

If You Lack Energy

Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

Wesleyan Publications.

IT was very courageous of Mr. Kelly to publish full details of the circulation of all our periodicals in the Blue Book, but whether it was equally politic we do not know. Perhaps it is best to face the utmost publicity. But what shall we say of the fact that the Wesleyan Methodist Magazine has a circulation of only 10,250 a month? We should have been glad to hear the views of Mr. Watkinson himself on that point. He edits the magazine with conspicuous ability. Why does it not sell? Ten thousand copies a month falls far short even of a paying circulation. Then Dr. Riggs' Quarterly Review has a circulation of 7500. That clearly does not pay. Even the Church Record, which Mr. Curnock cleverly edits, has fallen from more than 100,000 to 92,000. We should not refer to these discouraging facts unless we concluded from their publication in the Blue Book, which is practically a public document, that Mr. Kelly wanted them to be known and pondered by our people. — *Methodist Times* (London).

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The Daily Transcript of this city contains the following forceful illustration:—

"An object-lesson from South America is afforded by the fact that in Venezuela, which is on a silver basis so far as it can be said to have one, the interest rate is from ten to twelve per cent., whereas across the border in British Guiana, which keeps to the gold standard, you can borrow all the money you want at from four to six per cent."

Frederick Denison Maurice.

IT is the supreme tribute to be paid to Maurice that he stood throughout his life as a confessor to his age, listening to the story of human doubt in deep sympathy, and never turning his ear away from any man who found difficulty in believing. Tennyson, who was his friend, has described him in what he did for himself and for others:—

"The faith, the vigor, bold to dwell
On doubts that drive the coward back,
And keen through wordy snares to track
Suggestion to her inmost cell.

"He fought his doubts and gathered strength,
He would not make his judgments blind,
He faced the spectres of his mind
And laid them; thus he came at length

"To find a stronger faith his own;
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

It was the testimony of Archbishop Hare, while Maurice was still alive, that no one had done so much in reconciling the reason and the conscience of the thoughtful men of the age to the faith of the church: "It is in great measure owing to him that the intellect of the rising generation is with us rather than against us." In the words of another eminent contemporary, Dr. Montagu Butler: "Wherever rich and poor are brought closer together, wherever men learn to think more worthily of God in Christ, the great work that he has labored at for nearly fifty years shall be spoken of as a memorial of him." He held no high preferment in the Church of England, but the world recognized him for what he was and for what he had done. At his death in 1872 there was a demonstration of pub-

lic feeling which for spontaneity and universality had not been witnessed since the funeral of the Duke of Wellington. Beneath his bust in Westminster Abbey is recorded the only estimate we need: "He was not that light; but was sent to bear witness of that light." — REV. A. V. G. ALLEN, D. D., in *Outlook*.

PROFANITY IN POLITICS.

THE driver of a canal-boat team once accounted for his indulging in elaborate oaths and blasphemies in quickening the pace of his mules, by the fact that the thunder of strange oaths was the only thing that seemed to stimulate the exertions of those animals. This, however, can scarcely excuse the shocking bad taste which some political leaders have been recently exhibiting in their attempts to rouse the enthusiasm and excite the acclamations of independent and enlightened American citizens by the use of Scriptural imagery the most solemn and venerable. An oath or a blasphemy in the mouth of an angry man of the uneducated classes very often indicates a lack of vocabulary sufficiently emphatic in its terms to express the passion or emotion of the moment. He flies instinctively to words, however really irrelevant, which are associated with the profoundest beliefs or the most awful terrors of religion. The use of oaths, of blasphemies and profanities of the common sort, argues a low condition of mental equipment. Profanity in a public speaker is an indecisibly shameful crime, and a real orator can only resort to it for the purpose of appealing to people of the baser sort by a recourse to those crude and stupid abuses of language which he feels they would employ in voicing their inarticulate rage or fanaticism. This is the prostitution of the orator's vocation.

Profanity, properly speaking, means the degrading of sacred names and images by applying them to common and merely secular things. We would not banish religion from politics, nor disassociate the issues of a political struggle from the sanctions and supports of Christian truth. We quite understand that the casting of a vote may be an act whose fundamental motive ought to be sought and found in the teachings of the New Testament. The essence of the best political leadership, the inspiration of the purest political enthusiasm, must be derived ultimately from the Sermon on the Mount. But it is not in the true spirit of American oratory to drag the symbols of Christ's passion and death into the merely party utterances of a platform harangue. It is in the first place irreligious, in the second place it is bad rhetoric.

In the present Presidential struggle there has been more of this sort of thing than has been noticed in any previous campaign. The earnestness of those who use this cheap and disreputable device for arresting attention, cannot be doubted. We do not question the earnestness of the man, who, when he flies into a passion, rips out a string of blasphemous interjections; but we deplore the decadence of American platform speaking which this irreverence in sacred things too plainly indicates.

The Puritans of an earlier age often employed the imagery of the old Testament, sometimes of the New Testament, history while expressing their convictions in war or forensic debate. In no single instance that we can recall did the soldiers and statesmen of the past seek to give point to their language by an affront to the central doctrine of the New Testament, or to the person of Him who was the founder of Christianity. It remained for French sentimental writers to teach the readers of French novels how the description of human passion and suffering might be heightened by putting it in a phrase of exaggerated rhetoric on a level with the most sacred tragedy in the history of the world.

We protest against this vile and disgraceful profanity. It is offensive to all Christian believers, it is a reproach to American politics, and at the same time an affront to reasonable men as being a style of speech bombastic, unmeaning and blasphemous. — *The Churchman*.

In continuation of what has always been the policy of the management, the faculty of the New England Conservatory of Music, of Boston, has been recently strengthened by the addition of several teachers of high standing and national reputation. The two new three-manual electric organs which are now being installed, add still more to the unrivaled advantages for organ students.

True Preaching.

THE late Dr. A. J. Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his Biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he heard, but chilled with the icy coldness of the message. It was true, clear Scriptural truth, but as cold as an iceberg. He went in the afternoon to hear another preacher distinguished for his fervor, and he came back delighted with the earnestness and unctious of the preacher, but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night, and heard a third preacher, and he came away not only instructed, but thrilled; because this sermon had been not only an exposition of Scriptural truth, but it had also been alive with the power of God and full of the fire of the Holy Ghost. It was not a

fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking the truth in love; the Bible ablaze with holy fire; the Word of God dissolved in unctious and love, until it can be observed in every fibre of our being and become the nutriment of our life. — *Watchword*.

Laughing Babies

are loved by everybody. Those raised on the Gall Brand Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Church Register.

HERALD CALENDAR

Northern New England Chautauque Assembly at Fryeburg, Me.,	July 29-Aug. 15
Chautauque Summer School, Heddington, N. H.,	July 27-Aug. 16
Chautauque Assembly, Hallowell Association, Camp-meeting Association, Ocean Grove Summer School, Richmond Camp-meeting, Rev. I. T. Johnson in charge,	Aug. 5-15
Strong Camp-meeting, Morrisville Camp-meeting, Empire Grove Camp-meeting, Camp-meeting at Martha's Vineyard (Cottage City), Dr. L. B. Bates, Leader,	Aug. 12-24
Weir Temperance Camp-meeting, Worcester Camp-meeting, Ardenbrook Camp-meeting at Littleton, Rockland District Camp-meeting and League Convention at Nobleboro,	Aug. 17-22
North Anson Camp-meeting, Laurel Park Camp-meeting, Lyndonville Camp-meeting, Willimantic Bible Conference at Willimantic Camp-ground,	Aug. 17-24
Claremont Camp-meeting, Sheldon Camp-meeting, Wilnot Camp-meeting, Sterling Camp-meeting, Northport Camp-meeting, Willimantic Camp-meeting, Pleasant Valley Camp-meeting at Foxcroft, Me.,	Aug. 24-31
Bucksport Dis. (Eastern Div.) Ep. League Convention at H. Machias Camp-ground, East Machias Camp-meeting, Groveton Camp-meeting, East Livermore Camp-meeting, First Gen. Dis. Ep. League Convention at Providence, R. I.,	Aug. 28, 29, 30, 31-Sept. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

QUARTERLY MEETINGS.

PROVIDENCE DISTRICT—SECOND AND THIRD QUARTERS. August 21, Providence, Mt. Pleasant.

1, Pontiac;	16, Hull;
2, Hill's Grove;	17, Nantasket;
3, Providence Ep. Union;	18, East Weymouth;
4, Newport, Swedish;	19, Weymouth, Porter Ch.;
5, p. m. Middletown;	20, Scituate;
6, eve, Newport, Swedish;	21, a. m. Scituate;
7, Middletown;	22, eve, Hingham;
8, Providence, Edgewood;	23, Hingham;
9, East Braintree;	24, Braintree;
10, So. Braintree;	25, Portsmouth;
11, a. m. So. Braintree;	26, St. E. Greenwich;
12, eve, H. Braintree;	27, E. Providence.

OCTOBER.

1, Providence, Broadway;	12, 13, District Fr. Mtg. at Hebronville;
2, p. m. Berkeley;	14, Providence, Asbury;
3, a. m. Providence, Mt. Pleasant;	15, Pawtucket, First;
4, eve, Providence;	16, Central Falls;
5, Chestnut St.;	17, Pawtucket, Thomson;
6, p. m. Mansfield, First;	18, Rockland, Hatherly;
7, eve, Mansfield, Hatherly;	19, Rockland, Central;
8, Woonsocket;	20, Hanover;
9, p. m. Drownville;	21, West Abington;
10, eve, Warren;	22, Brockton, Central;
11, p. m. Hope, eve, Wash.;	23, St. M. Holbrook;
12, a. m. Wash, eve, Hope;	24, eve, Brockton, South Ch.

NOVEMBER.

1, Brockton, South Church;	12, 14, N. E. Hob'th & Ch'rtley;
2, Providence, St. Paul's;	15, Providence, Wanskuck;
3, Providence, Hope St.;	16, Providence, Cranston St.;
4, Phoenix;	17, Wickford;
5, Prov. Evangel. Union;	18, Centerville;
6, T. Arnold's Mills;	19, Attleboro;
7, Providence, Trinity;	20, St. Foxboro;
8, Providence, Tabernacle;	21, Providence, Swedish;
9, Providence, Mt. Pleasant St.;	22, Riverside;
10, Providence, Mt. Pleasant St.;	23, Riverside;
11, Hope Valley;	24, Stoughton & North Stoughton;
12, Wakefield;	25, North Easton.

DECEMBER.

1, Newport, First;	8, eve, Brockton, Swedish;
2, Newport, Thames St.;	9, Brockton, Swedish;
3, a. m. Cohasset;	10, Brockton, Pearl St.;
4, Brockton, Franklin Church.	

E. C. BASS, Presiding Elder.

NORTH DISTRICT—SECOND QUARTER.

Woburn, 7;	Park Ave., 8 m'ville, 16 a m;
Harvard St., Camb., 9 a m;	Leominster, 17;
East Pepperell, 18;	Watertown, 19;
South Framingham, 11;	Broadway, 8 m'ville, 23 a m;
Grace, Cambridge, 12;	Sterling Camp-meeting, 24-25;
Townsend, 13;	Plant St., 8 m'ville, 26 a m;
Lunenburg, 14;	Fitchburg, 21.

JANUARY.

West Fitchburg, 1;	Emmanuel, Waltham, 16;
Central, Lowell, 2;	First Church, Waltham, 17;
Granville, 3;	Maynard, 18;
West Chelmsford, 4;	Weston, 19 a m;
Princeton, 5 a m;	Concord, 20 p m;
Oakdale, 6 p m;	Clinston, 21;
Trinity, Cambridge, 7;	Berlin, 22;
Cochituate, 8;	Marlboro, 23;
Ashland, 9;	St. Paul's, Lowell, 24;
Saxtonville, 10;	Weston St., Lowell, 25;
Hudson, 12, 13 a m;	Newton Lower Falls, 27 a m;
Sudbury, 13, 13 p m;	Newton Highlands, 27 p m;
Rockbottom, 13, 7 p m;	Lowell Highlands, 28;
Natick, 14;	Newton, 29.

FEBRUARY.

Monument Sq., Ch'rtley, 1;	Epworth, Cambridge, 8;
Ayer, 2;	Newton Upper Falls, 9;
Newton Centre, 3;	Newtonville, 12;
Auburndale, 4;	First Ch. Somerville,
Trinity, Charlestown, 7;	Winchester,

G. F. HATTON.

118 Oxford St., No. Cambridge.

Money Letters from Aug. 3 to 10.

L. H. Arcey, C. S. Button, J. B. Dinmore, Mrs. J. E. Widridge, J. F. Frye, G. W. Farmer, J. F. G. Finley, Mrs. M. O. Gates, E. F. Holway, Mrs. Ellen Howard, H. G. McGilchrist, Mrs. E. N. Paige, E. B. Phillips, Almira J. Richardson, C. A. Southard, J. L. Spaulding, Mrs. J. V. Scott, C. P. Taplin, Miss R. V. Whitmore.

LEWISTON DISTRICT EPWORTH LEAGUE.—A call has been issued by the president of the League for a meeting of the Cabinet at the Poland Camp-ground, Aug. 26, in the presiding elder's cottage, at the close of the afternoon session. Each member is requested to be present. They are—J. A. Corey, G. D. Holmes, Mrs. D. E. Miller, Mrs. T. P. Baker, Miss Ida Cross, Mrs. D. E. Holt, and Mrs. E. S. Stackpole.

R. A. Rice, Acting Sec.

NATIONAL ASSOCIATION OF LOCAL PREACHERS.—The 20th Annual Meeting will be held at Canton, Pa., Sept. 12-15.

DANIEL T. MACFARLANE.

MAINE CONFERENCE MINUTES.—I am asked why the Journal of the Lay Electoral Conference does not appear this year in the Conference Minutes as usual. As this question may be in the mind of other laymen, I will answer that the Journal of the Lay Conference did not reach me until after the Conference Minutes were printed and sent out—hence the omission.

WILSON F. BERRY, Sec.

NOTICE.—The District Stewards of Bucksport District will meet at "Presiding Elder's Cottage" East Machias Camp-ground, Thursday, Sept. 2, at 1 p. m. A full attendance is desired. Let those who cannot possibly attend communicate the requests of their respective societies to the presiding elder at Bucksport.

H. W. NORTON, P. E.

That Awful Cough.

In thousands of homes there is pain and sorrow over one who is racked and shaken by a rasping, grinding cough. If some friendly hint would only lead them to try Adams' Sore Throat and Cough Balsam, all would be gladness. Sold at all Druggists.

Admirable Sunday-School Helps.

The well-known and reputable firm of Milton Bradley Co. have prepared a set of excellent Biblical models for Sunday-school helps. The series includes nearly all the articles described in the Old Testament. There is a fine model of an Eastern house, one foot square, with hollow court and stairs leading to the housetop, to which so many allusions are made in the Scriptures. The dining table with mats and cushions gives a perfect idea of the way in which the Oriental partook of his food and reclined at the table.

The blocks for building a temple in miniature, or sections of a city wall, are exceedingly interesting and instructive. The ark of the covenant is a gilded box, 3x6, with rings attached on either side for the insertion of the rods by which it was carried. Within the ark are placed the tables containing the ten commandments, Aaron's rod which budded, and the pot of manna.

The golden candlestick is a perfect facsimile of those described in the Bible. The altar of incense is nicely bronzed to represent the golden altar described in Exodus. The table of shewbread has twelve imitation loaves.

The tomb is one of the most striking representations in the series, and first showed the writer what was really meant by "rolling away the stone." The lamp, the scroll, representing the old manuscript, the wall, the water jar, the phylacteries, each carry to the eye a never-to-be-forgotten and perfect illustration of the articles of which so much is written in the Bible. No Sunday-school is perfectly equipped without these models. For primary departments they are immeasurably useful.

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CONSUMPTION

Our Book Table.

The Monetary and Banking Problem. By Logan O. McPherson. New York: D. Appleton & Company. Price, \$1.

This book, by explaining our monetary system, is admirably adapted to expose and cure the silver lunacies so widely spread among the American people. A part of its contents first appeared in the *Popular Science Monthly*. After some introductory remarks the author develops in orderly form the monetary problem. He then takes up bimetalism, and shows how impossible it has always been to maintain the parity of gold and silver. After commending our banking system and needed improvements, he dwells upon the true standard of value, and concludes with a summary of the argument. He exhibits fullness of knowledge and great clearness and carefulness in his statements. The book is a complete refutation of the wild theories of the silver men, and cannot fail to exert a salutary influence on all persons who will stop to read and consider.

Introduction to the Life of Jesus. By Alfred W. Anthony. Boston: Silver, Burdett & Co.

This is an essay on historical criticism, an investigation of the sources of the life of Christ. The author deals with the data—the facts that remain to us as the sources in any adequate study of the life and character of the Man of Nazareth. These are heathen, Jewish and Christian. The facts are clearly pointed out, and their value, as sources, estimated. For the Biblical student, in school or in private, the book will prove both attractive and useful. The author's information is full, accurate and clearly stated. The volume, though on a dry subject, is eminently readable and suggestive.

Making Fate. By "Penny" (Mrs. G. B. Alden). Boston: Lothrop Publishing Company. Price, \$1.50.

Marjorie Edmonds is the heroine of this story by one who has long been a contributor to the pleasure and inspiration of youth. It is a book for young people, and will exert a healthful and elevating influence. It appeared as a serial in the columns of the *Epworth Herald*.

A Young People's History of the Chinese. By W. E. O. Cunningham. Nashville: Barbee & Smith. Price, \$1.

The author was for nine years a missionary in China. He has made an attractive history for the young, giving the antiquities, geography, character of the people, language, religions, and history in brief. The youthful reader will get from it a very good idea of the great empire of the Orient. Prof. Denny commends it in a brief and appreciative introduction. The author has an interesting chapter on Christian missions in China.

Mopsy: Her Tangles and Triumphs. By Kate Tansill Woods. Boston: Lothrop Publishing Company. Price, \$1.50.

In this little book the author has given an excellent story for girls. The heroine is an example of perseverance in good works. Whether in the mechanic's boarding-house, or in the mansion of the judge, she is always kind and gentle, aiming to do her duty and be helpful to all about her. The book, attractively gotten up, cannot fail to prove a source of good to the young reader.

A Master of Fortune. By Julian Sturgis. New York: Frederick A. Stokes Company. Price, 75 cents.

A small volume, attractively bound in illuminated buckram and given in open and clear type. The story is of English life, spiritedly and directly told, and the characters are well developed. It is adapted to summer reading.

GRADUATE COURSES, 1896-7. By C. A. Dunaway. (Boston: Leach, Shewell & Sanborn.) This is a hand-book for graduate students. It gives the advanced courses of instruction offered by twenty-four colleges and universities of the United States, with other valuable information, for the current year. The twenty-four institutions selected are those which offer the best advantages in graduate studies in variety and quality. To students seeking places of study the hand-book will prove invaluable. We are in receipt of an attractive souvenir of Boston, presented by John C. Paige, Insurance, 20 Kilby St., containing, within paper covers ornamented in colors, one hundred reproductions of KING'S BOWEN VIEWS. The photographs are beautifully distinct, and will be prized by the visitor or native Bostonian who does not already possess *Moses King's Handbooks*.—**PRAYER AND THE HEALING OF DISEASE.** By W. S. Pinner Bryan, D. D. (Chicago: F. H. Revell Company. Price, 25 cents.) One of a series of brochures on prayer. "The Prayer-Hearer," "Unanswered Prayer," and "The Praying Son and his Model Prayer," have gone before, and are now followed by this on prayer-healing. The author treats the cure of Hezekiah, modern claimants to healing power, and the explanation of these claims. He holds that they are really supernatural or miraculous cures, if cures at all. The volume contains a vigorous and suggestive discussion of these difficult points. —**RELIGION AND BRAIN.** By James M. Gray, D. D. (Boston: James H. Earle. Price, 15 cents.) The substance of the brochure was delivered as a lecture at the last Y. M. C. A. Convention. Its purpose is to "give witness of the intellect of the nineteenth century to Christ," and to show the position of the leading men in Christendom on the subject, referring to those eminent in science, literature, statesmanship and commerce. The little book is suggestive and hopeful. —**THE STORY OF A PRISON OF COAL.** By Edward A. Martin, F. G. S. (New York: D. Appleton

& Company. Price 40 cents.) This is a volume in Appleton's delightful "Library of Useful Stories." It reveals the mysteries bound up in a bit of coal. It tells of its origin and the plants of which it is composed, of the coal-bearing strata, coal-mining, and of gas and coal tar. Though given in popular form, the book has the accuracy of scientific treatment. —**USES OF SUFFERING.** By G. W. H. Kemper, M. D. (Cincinnati: Curtis & Jennings. Price, 25 cents.) This is a study of the moral aspects of disease by a Christian physician, who endeavors to vindicate the goodness of God in what is apparently contrary thereto in the economy of the world. Disease, suffering and death are among the mysteries which have puzzled ages and generations. The author shows that suffering has important moral uses. Men are tested, aroused, strengthened and made better by suffering. —**CERTIFICATE OF CHURCH MEMBERSHIP.** By Henry T. Miller. (New York: F. H. Revell Company.) A delicate little pamphlet containing a form of certificate, a half-dozen brief advices for the conduct of life, and a couple of selections from the writings of Spurgeon and Theodore L. Cuyler. A neat souvenir to place in the hands of a member. —**HINTS TO CONVERTS.** By Alfred T. Scott. (New York: Eaton & Main. Price, 25 cents.) A small volume packed with brief and pertinent advice and admirably adapted to place in the hands of one beginning the happy and useful life. Practical and experimental religion, as found in the Bible, is variously commended. —**SOWING AND REAPING.** By D. L. Moody. (New York: Fleming H. Revell Company. Price, 50 cents.) This volume contains eight of Moody's sermons or practical talks. They deal with experimental Christianity. Without giving the Greek and Hebrew, he gives what is better, the common sense of the old family Bible. He makes home thrusts, striking where people live. —**LIGHT ON LIFE'S DUTIES.** By Rev. F. B. Meyer, M. A. (New York: Fleming H. Revell Company. Price, 50 cents.) Meyer is a favorite with the religious public. He knows how to open the Scriptures and to adapt their lessons to the conditions of men. This little book contains a series of meditations, suggestions, counsels and warnings of great value. The author strikes deep and touches the salient points in the Christian life. —**A PRIMER OF MODERN BRITISH MISSIONS.** By Richard Lovett, M. A. (New York: Fleming H. Revell Company. Price, 40 cents.) One of the present-day primer volumes—a very brief outline of the work British missionary societies have done in the heathen world and the main results. The fields are China, India, Polynesia, Africa, the West Indies, Madagascar and Japan. The book gives simply a bird's-eye view. —**A PRIMER OF ROMAN CATHOLICISM.** By C. H. H. Wright, D. D. (New York: F. H. Revell Company. Price, 40 cents.) The author examines briefly the doctrine of the Church of Rome in the light of Scripture. It is the work of a scholar of Trinity College, Dublin. He shows in a clear and forcible way how contrary to the Bible are the views of the Roman Church on the rule of faith, the nature and authority of the church, the sacraments, the sacrifice of the mass, original sin, justification, immaculate conception, worship of the Virgin, and the invocation of saints and angels. He makes his points well, and in making them knocks the foundation from under the Roman system. —**STUDIES IN THE LIFE OF ST. PAUL.** By W. H. Salmon. THIRTY STUDIES IN JERUSALEM. By W. W. White. (Published by the International Committee of the Y. M. C. A. in New York.) These are tract outlines of the subjects. The analysis is clear and the main points in each case are forcibly stated. The little books are good for private study and for use in the Sunday-school class. —**PEN-POINTS AS TO THE PAPACY.** By Rev. William B. Lannin. (Boston: Citizen Company. Price, 25 cents.) "Pen-Points" is a severe indictment of the Jesuit order in the Roman Catholic Church. The counts against it are some of its notable transactions in the course of its history which are certainly sufficiently dark. The author groups his facts under such chapter headings as: "The Irish Race," "The Eagle and the Serpent," "A Peep into the Pedigree of Popery," "The Papacy and Prophecy," "Trailing the Historical Snake," and "National Breakers Ahead."

Magazines.

—The *Magazine of Art* for August is a most inviting number. The frontispiece is a photograph from the painting by W. Hunt entitled "Preparing for the Solstice." Other full-page illustrations are: "Corner of Villiers St., Charing Cross," drawn by J. Pennell (reproduced in lithograph and "line process"), and "A Pastoral," by Corot (engraved by D. Tineyre). "Current Art" treats of the New Gallery and Royal Water Color Society and provides seven illustrations. "The Drawings of Sir Edward Burne-Jones," "Battle Pictures," "Sport in Art," "The Royal Academy," "The Salons," "Lord Leighton, P. R. A.: Some Reminiscences," are all illustrated papers of interest. "The Chronicle of Art" has twelve illustrations. (Cassell Publishing Co.: 31 East 17th St., New York.)

—The August Lippincott's presents as its novelette for the month, "The Great K. & A. Train-Robbery," by Paul Leicester Ford. Many of the shorter papers will demand attention. "A Summer on the Gulf Coast," by Francis Lynde; "Immigration Evils," Rhoda Gale;

"The Federation of Australia," Owen Hall; "Goldenrod and Asters," Neith Boyce; "Heraldry in America," Eugene Zieber; "The Woman Question in the Middle Ages," Emily Bailey Stone, are some of the titles. (J. B. Lippincott & Co.: Philadelphia.)

—*Cassell's Family Magazine* for August presents a readable list of stories and articles, all having the usual English flavor. The leading paper, illustrated, is, "Our Army: Past and Present," by D. H. Parry. Other contributions are: "The Homes of the Two Commons Leaders," "A Peep at This Year's Academy," "The Revolt of Daphne," "Lord George Sanger's Circus," "The Mysterious Affair at Main-na," "The Dragon's Jewel," with fresh chapters in the serial, "A Puritan's Wife," and suggestions on "Home Dressmaking" and the care of "Flowers, Bees, and Poultry." (Cassell Publishing Co.: 31 East 17th St., New York.)

—*What to Eat* is a new monthly journal devoted to what to eat, when to eat, how to cook, how to serve, how to entertain, suggestions for unique table decorations and furnishings, etc. The first number, for August, treats of "The Philosophy of Gastronomy," "A Noontide Breakfast," "Rationalism—To Live Forever," "An Interesting Experiment," "A Fern Luncheon," "The Salisbury Treatment," "August Bills of Fare," etc. This new claimant for public favor is unique in design—the long, narrow, two-column pages, through which odd little illustrations in colors are scattered, being enclosed in cream covers ornamented in the vivid colorings and effective designs of the "poster" style, considered nowadays so artistic. (Pierce & Pierce: 832 Lumber Exchange Building, Minneapolis, Minn.)

—The August *Ladies' Home Journal* is a "Short Story" number, with contributions from such writers as Annie Steger Winston, Sarah Parr, Jeannette H. Walworth, Bret Harte, Caroline Leslie Field, and Lilian Bell. Hon. Benjamin Harrison provides the seventh instalment in "This Country of Ours." Dr. C. H. Parkhurst, of New York, gives good advice to young men in "Selecting a Career," and Ruth Ashmore tells the girls how "To Be a Social Success." The early autumn styles in coats and gowns are described by Isabel A. Mallon. The regular departments are well filled and full of interest. (Curtis Publishing Company: Philadelphia.)

—The *Atlantic Monthly* for August contains more than a dozen valuable articles. Annie Fields gives a delightful reminiscence of "Days with Mrs. Stowe." Paul Shorey sets forth the "Present Conditions of Literary Production." The period is an interregnum in higher literary production. Mary Hartwell Catherwood furnishes a rural sketch in "The Spirit of an Illinois Town." "The Future of American Colleges and Universities" is a forecast by President D. C. Gliman. His text is the recent memoirs of M'Cosh and Barnard. Lafcadio Hearn tells "About Faces in Japanese Art." Edward E. Hale, Jr., treats of "Poetic Rhythms in Prose." Mary Boardman Sheldon presents "A Literary Model." T. B. Aldrich gives "Passages from Judith and Holofernes." "Eugene Field and his Work" receives editorial treatment. (Houghton, Mifflin & Company: Boston.)

—*Harper's* for August is an admirable midsummer number, brilliant with pictures and abounding in brief and readable stories. The stronger articles are profusely illustrated. "The Silent Voice" is a play by Laurence Alma Tadema, and is illustrated by E. A. Abbey. "At the Window" serving as a frontispiece. Howells has a characteristic article on Longfellow, brightened by many illustrations, giving portraits and views of the house in which the poet so long lived in Cambridge. Mark Twain tells of "Tom Sawyer, Detective"—a first instalment. Charles Henry Hart has an illustrated article on "Stuart's Landowne Portrait of Washington." It is a study for the lover of art. J. E. Budgett Meakin gives "Peeps into Barbary," with various illustrations of that wild Mohammedan country. The short stories are

all excellent. "Our Door-step Neighbors" is a story in insect life by the late W. Hamilton Gibson. The illustrations and the letter-press are of the best. "The Wreck of the 'Columbia'" is a study of hairbreadth escapes told by Prof. Simon Newcomb. L. E. Mitchell continues his Mormon story, and J. K. Bangs gives touches of his humor in "The Mayor's Lamps." (Harper & Brothers: New York.)

—The August issue of the *Century*, the midsummer number, appears in a distinctive cover. Miss Eliza Rahmah Seidmore contributes, as the opening paper, "An Island without Death"—an island in the Japanese sea in which no one is allowed to die. J. William Fordwick furnishes an art paper on "Burnt Wood in Decoration," with illustrations by the author. W. M. Flinders Petrie has an article on "Pharaoh of the Hard Heart," as illustrated by the recent discovery in Thebes. Chester Bailey Fernald contributes "The Cruel Thousand Years." Prof. Bloane continues his "Life of Bonaparte," treating in this number the collapse of the Western empire. Hon. John W. Foster, the confidential adviser of the Emperor of China, has an able and instructive article on "The Viceroy Li Hung Chang." The serials by Mrs. Ward and Mr. Howells are continued. Marion Crawford, in another of his Roman sketches, gives "The Vatican," and T. W. Higginson has a story, "The Romance of a Brown Paper Parcel." E. J. Glove contributes "Nyassaland," or glimpses of Africa, the native tribes, and the work of the slave-traders. The amount of valuable reading matter in this number is very large. (Century Company: New York.)

—*Scribner's* for August is the midsummer fiction number. It contains over a dozen brief and crisp stories, just long enough and lively enough to read in hot weather. Auguste F. Jaccaud has a first instalment of "On the Trail of Don Quixote." He is followed by George W. Cable with "Gregory's Island." Alice Morse Earle has "Old Time Flower Gardens," a beautifully illustrated as well as written article. "Charm He Never So Wisely" by Eleanor Stuart, has beautiful touches with pen and pencil. "As Strangers" is a comedieta in one act by Annie Elliot. J. M. Barrie continues "Sentimental Tommy," and J. A. Mitchell has "Mrs. Lofter's Ride," with illustrations by W. T. Smedley. Alston Goods contributes a breezy story, "The Maid's Progress," and Bliss Perry another entitled "By the Committee." The number is at once adapted to the season and to entertain the reader. (Charles Scribner's Sons, New York.)

—*St. Nicholas*, one of the best magazines for young people, has in the August issue a midsummer number of prime interest and value. It opens with "The Little Duchess and the Lion-Tamer," by Fanny Locke Mackenzie. "The Czar," drawn by C. M. Relyea, serves as a frontispiece. Elizabeth Hobbs Pennell tells about "The Pail at Siena." W. O. Stoddard continues "The Swordmaker's Son." Zitella Cooke gives "A Fool's Wit" in verse. Mary J. Reid contributes a biographical and appreciative sketch of Eugene Field in "A Hand-File." "Marco Polo," and "Torpedo Boat," are other titles. The magazine has a bright cover, clear, open type, and variety and excellence in the matter. No magazine is better adapted to the class of readers for whom it caters. (Century Company: New York.)

—The August *Quiver* comes laden with good things for the family circle and for Sunday reading. An illustrated article on "Ocean Grove Camp-meeting," by H. E. Tildmarsh, opens the number, and is followed by an interesting list of short stories, sketches, religious contributions, etc. Two serials are in progress—"Closely Veiled," by E. S. Curry, and "An Unprotected Female," by Sidney C. Grier. (Cassell Publishing Co.: 31 East 17th St., New York.)

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Obituaries.

Mayo.—Maria H. Mayo was born in England May 13, 1845, and died in Kingman, Me., June 29, 1896, aged 51 years, 1 month and 16 days.

Mrs. Mayo moved from England to Mt. Desert, Me., at six years of age, where she lived until married to Wilson M. Mayo, Sept. 2, 1866. She came to Kingman twelve years ago and has been a faithful member of the Methodist Episcopal Church for ten years.

She was a faithful wife and mother. Many have found her to be their friend in time of greatest need.

A husband, two daughters and three sons mourn their loss.

J. W. HATCH.

Shaw.—Died in West Cumberland, Maine, July 13, Elias B. Shaw, aged 76 years, and 6 months.

Mr. Shaw was born in Augusta, Me., and was the youngest son of Nicholas and Sarah Shaw. He married, in 1850, Mary W., oldest daughter of the late Levi Clough, and settled in Augusta. After a short time he left for California, remaining nearly six years, returning and settling in West Cumberland. When the late war broke out, he enlisted as a private in Company B, 25th Regiment, and served through the war, and like others of our brave boys, never saw a well day afterwards.

Mr. Shaw was a quiet citizen and was highly esteemed in the Methodist Church, of which he was a worthy member for nearly forty years. For the last three years he has been a confirmed invalid, but was always cheerful and happy, and bore his sufferings with patience and resignation. On being asked, a few days before his death, if he felt willing to die, he replied: "Oh, yes; I am willing to go or stay just as the Lord wills. I have known for some time that I could not live and I have been trying to prepare for death, and am ready and willing to go."

He was buried from his late residence on the following Sabbath. There was a large attendance and a profusion of flowers which showed the appreciation of his friends and neighbors.

Mr. Shaw leaves a wife and two brothers who deeply feel their loss. May they be sustained in their bereavement, knowing that their loss is his infinite gain!

W. C. W.

Tilton.—Harriet Newell Tilton, widow of Rev. Rufus Tilton, died at Hedding Camp-ground, Friday, June 26, 1896, at the advanced age of 80 years, retaining all her faculties to a remarkable degree to the hour of her death.

Mrs. Tilton had gone to the camp-ground, expecting to spend the summer in that pleasant retreat and in occasional excursions to friends not far away, but it was otherwise ordered. Unexpectedly the death angel came, but found her ready for her departure.

At twelve years of age Christ came into her life, and she was enrolled as a member of the Methodist Episcopal Church.

In 1836 she was united in marriage with Rev. Rufus Tilton who soon after began his life work as a minister in the New Hampshire Conference. She was the mother of seven children, whom she faithfully trained in the things of God. One died at the age of eight years, but trusting in a Saviour whom he had been taught to love. All the others she lived to see converted and become members of the Methodist Episcopal Church. Four sons and one daughter yet remain to lovingly cherish her memory (one daughter—Anna—having gone to her reward in young womanhood)—Alfred M., Rufus N., Converse M., Fannie E., and Charles, a member of the New England Conference.

Mrs. Tilton was a great reader, interested in the affairs of the day, and retained in her old age the ambitious and energetic spirit which had characterized her through life. It was hers, also, to be the ardent supporter of every good movement engaging social attention, especially espousing the cause of the "White Ribbon."

She was one of the original members of the "Woman's Crusade" and was earnestly active in promoting the work of the W. C. T. U. She was a constant attendant upon the sanctuary services and a most attentive listener.

As life wore on Mrs. Tilton did not fall into mental decay, as is sometimes the case with persons of such ripe age. Her spirit and appearance were such as are found in those much younger than she. She took great delight in song, and sang herself with a remarkably clear voice, even in the last days of her life. One of her favorite hymns was, "How firm a foundation, ye saints of the Lord," etc., and when at last she found that she could not sing the hymn, she distinctly repeated it, and that with evident satisfaction.

Those who stood by her in the last hours speak of the impression made upon them by the excellent spirit which she manifested. The last name upon her lips was "Jesus." Thus passed away one whose earthly pathway was sometimes rugged and whose trials, sometimes, were a severe test of covenant vows, and yet whose faith and hope endured to the end. "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

The funeral service was held in St. Luke's Church, Derry, N. H., the writer, with Rev. Messrs. Allen and Putnam, officiating. Her four sons bore the remains of their loving and loved mother to their last resting-place in Tilton, N. H.

C. U. DUNNING.

Maynard.—Mrs. L. Amelia (Jenks) Maynard, wife of Mr. Frank H. Maynard, was born at Pawtucket, R. I., Dec. 26, 1850, and died in Providence, R. I., July 21, 1896.

Mrs. Maynard remained in Pawtucket until her marriage, when she came to Providence. Here she enjoyed the comforts and blessings of a charming Christian home until the Saviour's gentle voice called her to a brighter and lovelier home above. In the domestic realm and within the cherished circle of intimate friends she evinced those rare queenly qualities of intellect and heart which easily won most loving homage. Her wealth of affection, not expressed in words alone but in winsome manner and generous deed, elicited such response of affectionate devotion as but seldom falls so bountifully into woman's life.

Mrs. Maynard was a remarkably influential character. With a well-balanced mind, sound judgment, unselfish and sympathetic soul, intense and practical interest in worthy causes and unswerving loyalty to high ideals, she was readily accorded leadership among those with whom she wrought for the welfare of society.

She was an honored and highly prized member of Mathewson St. Methodist Episcopal Church, very efficient in every department of activity toward which her energies were directed. Her loss is keenly felt here as well as in the Woman's Home Missionary Society and the Deaconess Home work, in which she took such deep interest.

However, it was not as a worker but as

a patient sufferer that the virtues which strengthen and the graces that adorn mature Christian womanhood shone in her life most brilliantly. "God's abounding grace" was her choicest theme. This was granted her in such large measure that for more than a year previous to her translation she lived a triumphant conqueror over death.

The precious memory of a beautiful life is the legacy possessed by the recently married daughter, Mrs. Jay Rogers Dickinson, and son, Evelyn Maynard.

The heart-broken husband is wonderfully sustained by a living faith which is to him the satisfactory evidence of eternal realities. Earth is poorer but heaven is wealthier and far more attractive to those who have loved and still love their sainted friend.

MATTHIAS S. KAUFMAN.

Tabor.—Rev. Church Tabor was born in South Hero, Vt., July 23, 1835, and died at Walt's River, Vt., June 30, 1896.

His boyhood was spent on the farm. He was converted at the age of thirteen, but under unfavorable influences he grew cold and finally gave up the form of godliness. When eighteen years old he was reclaimed in revival services conducted by Rev. Mr. Hazleton in the Alburgh Springs school-house. It is worthy of note that another of our prominent Vermont Conference ministers, Rev. Sylvester Donaldson, was converted in these same services. Mr. Tabor was received on probation in the Methodist Episcopal Church at Alburgh, from which place his membership was transferred to Swanton. Soon after being reclaimed he felt that he had a call to the ministry, and immediately set about the work of preparation; he took a course at Swanton Academy, and then entered the Biblical Institute at Concord, from which he graduated in 1862.

He was received into the New Hampshire Conference on trial in 1863 and stationed at Stratford, Stark and Milan; in 1864 his charge was Stratford and Northumberland; in 1865 he was admitted to full membership in the Conference, and ordained deacon by Bishop Ames; his appointment for that year was Columbia.

He was married, March 21, 1866, to Miss Susanna S. Burt, of Burke, Vt., a refined and cultured Christian lady who proved a helpmate indeed, being possessed of superior natural abilities as well as intense interest in all departments of the Master's work. The month following his marriage Mr. Tabor was transferred to the Vermont Conference and stationed at Barton. He was ordained elder by Bishop Scott in 1867, and returned to Barton for a second year. He was stationed at Crafts-bury in '68 and '69, and at Bradford in 1870; the year here was prosperous, and he was invited to remain, but thought best to locate and go West, in 1871. The Conference, in granting the location, passed resolutions of regret. He was readmitted in 1872; was appointed to Hardwick that year and the following, and to Franklin in 1874; in 1875 he was stationed at Bellows Falls, where he remained three years. In 1878 he was appointed presiding elder of Montpelier District, and served in that position for four years. During this time he lost an inestimable counsellor and helper, in the death of his wife, who passed away Feb. 4, 1879, mourned by a large circle of friends.

Mr. Tabor was married again in the summer of 1880, to Miss Ida Barrett, of Mechanicville, an accomplished Christian young lady who had recently graduated from the Seminary at Montpelier. Of this union three children were born—a daughter and two sons.

He served the West Fairlee charge in 1882 with a good degree of success in spite of difficulties connected with the business embarrassments of the place at the time. At the ensuing session of the Conference he took a supernumerary relation, which he retained three years, though he supplied the Richford charge in 1883. In 1886 he was made effective and stationed at Mechanicville, remaining two years. He was supernumerary again in 1888, but was restored to the effective list in 1889, and served the Essex and Jericho charge two years. At the close of this term he was again made supernumerary and remained in this relation to his death, continuing to do effective work, however, as his affairs seemed to permit and the opportunity presented. He supplied for one of the suburban charges near Washington, D. C., for something more than a year, and secured the building of a church edifice. During the past winter he rendered efficient service in revival meetings in different places. In April of the present year he was appointed as pastoral supply for Walt's River, West Topsham and East Orange. He took up the work with courage and hopefulness, and found much favor with the people.

He was apparently in his usual health and did his customary work, Sunday, June 23, but some time Monday he felt so indisposed as to have a physician called; he thought himself much better by evening, however, and declined offers of assistance from neighbors, believing he would require nothing more than could be done by the older of his two boys, a lad of some ten years. He woke early Tuesday morning, and gave some directions to this son relative to the plans for the day; shortly after he was observed to be in distress and before assistance could be summoned had breathed his last.

Funeral services were held at Walt's River, Wednesday afternoon. Rev. F. W. Lewis of Bradford officiated, assisted by Revs. A. W. Ford, W. S. Spencer and M. H. Smith. The remains were taken to Lyndon Centre the same day for interment.

Besides his wife and children, his aged mother, two brothers and a sister survive him, the latter being the wife of Rev. Sylvester Donaldson.

Of the work of Mr. Tabor, it is perhaps sufficient to add the testimony of his presiding elder who had known him long and well: "He was a good preacher, and a great many things might be said to his credit." The people of his charge are sincere mourners, believing that they were never better served, and that their pastor, who had also been their presiding elder, had never done more efficient work nor preached so well as during those last months of his earthly life.

The writer desires to acknowledge obligation to Rev. A. L. Cooper, D. D., for data that have been of material assistance in preparing the above.

Vacation Time

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged, and frequent headaches seem to be the rule, Hood's will change all this and enable every one to return to their home and business in a refreshed state of mind and bodily health.

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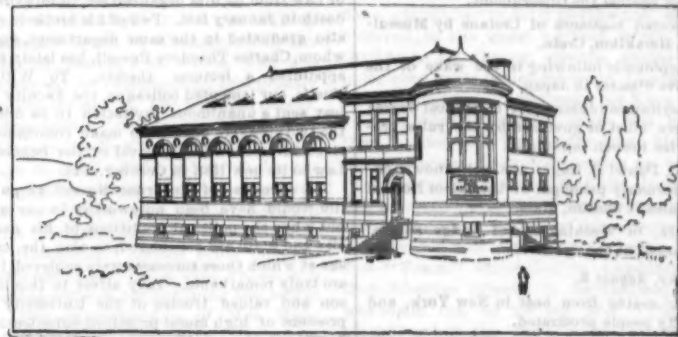
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Geo. L. PLIMPTON, President, Tilton, N. H.

Review of the Week.

Tuesday, August 4.

- The striking tailors in New York become violent.
- Big iron mines at Bessemer, Mich., shut down because of the silver agitation; 7,000 men idle.
- The municipal authorities of Edinburgh give a dinner to the officers of the U. S. cruiser "Minneapolis."
- United States silver no longer acceptable in Canada.
- More troops ordered out in Cleveland; the strikers dispersed and three men arrested; a sympathetic strike begins.
- Democratic victory in Alabama.
- Three Cuban patriots executed.

Wednesday, August 5.

- Forty miners entombed by an explosion of fire-damp in the Brynawach Colliery, Neath, Wales.
- The Chicago Stock Exchange temporarily closed because of the failure of Moore Brothers, promoters of the Diamond Match and New York Bluebird companies, whose liabilities are placed at \$8,000,000.
- The Government of the Transvaal removes one of the grievances of the Uitlanders by permitting children to study their own languages in the public schools.
- The sailors of the "Minneapolis" dined by the Edinburgh authorities.
- The island of Spitzbergen twice crossed by an English surveying expedition.

Thursday, August 6.

- Serious riots in various parts of Spain on account of the taxes.
- The Armenian Patriarch resigns.
- More than 30,000 horses devoured by Parisians last year.
- England gives up her claim to Trinidad.
- Li Hung Chang has an interview with Queen Victoria.
- Big jump in cotton; a rise of sixty-two points in twenty-four hours.
- Many prostrations resulting from the intense heat.

Friday, August 7.

- Hon. Thomas B. Reed renominated for Congress.
- English capitalists abandon an option on copper mines in Michigan on account of the uncertainty of American finances.
- The Irish Land bill finding difficulty in the House of Lords; in two divisions taken the vote goes against the Government.
- Reported massacre of Cretans by Mussulmans in Heraklion, Crete.
- An epidemic following in the wake of the tidal wave disaster in Japan.
- American candidates for a medical degree in France must be governed by the rules prescribed for French candidates.
- Prof. Daniel B. Hagar, the well-known educator, formerly principal of the Salem Normal School, dies at Sharon, Mass.
- Death, in Washington, of Judge Samuel Shellabarger, at the age of 78.

Saturday, August 8.

- Four deaths from heat in New York, and about fifty people prostrated.
- The "St. Louis" lowers the record from Southampton; she makes the passage in 5 days, 2 hours and 24 minutes.
- The House of Lords passes the Irish Land bill through the committee stage.
- American silver refused in Toronto, Canada, and silver certificates taken only at discount.
- A third ticket call; the "National Democratic Party" to meet at Indianapolis, Sept. 2.
- A rumor that Chancellor von Hohenlohe has resigned office.
- The filibustering steamer "Laura" sails again; takes on board men and ammunition in the Delaware.

Sunday, August 10.

- The excessive heat causes many prostrations and over one hundred deaths.
- The evidence to be submitted to the Venezuelan Commission is practically all in, and undergoing classification.

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— Three Italians lynched in Hahnville, La., for the assassination of Jules Guenard, a rich planter, who testified against one of them.

— Death in New York of Rev. Dr. G. W. Samson, formerly president of Columbian University, Washington, D. C., and of Rutgers Female College, New York city.

— Miss Clara Barton finishes her relief work in Turkey and starts on her return to this country.

— Nearly \$100,000 pledged at the Christian Alliance meeting at Old Orchard for missionary work.

— A census of Florida just taken shows a population of 464,539 — white, 271,560; colored, 193,079.

— Lady Emily Tennyson, widow of Lord Alfred, the poet, dies at her residence at Aldworth from congestion of the lungs.

Rev. Dr. A. J. Dias, the Cuban patriot and exile, has just returned to Boston, to fill his engagements. His post office address for a few days, is care of J. S. Paine, 48 Canal St., Boston.

EX-GOV. WILLIAM EUSTIS RUSSELL.

The Tribute of the Trustees of Boston University.

At a meeting of the trustees of Boston University, held Aug. 10, the following tribute was unanimously adopted: —

For the third time within three and thirty days has this Board been solemnly reminded of the uncertainty of life and of life's opportunities. In the present instance, when a colleague in the full strength of his manhood has most unexpectedly been called away, peculiar emphasis is given to the ancient admonition: "What thy hand findeth to do, do with thy might."

On nomination of the Convocation, His Excellency, Governor William Eustis Russell, was elected a trustee of Boston University in January, 1891. Last January he was re-elected for a second five-year term. The Standing Committees on which he served were that on the School of Law and that on the College of Agriculture.

Mr. Russell's first connection with the University was as a student in the School of Law, from which he was graduated in the year 1879. As a student he so distinguished himself that he was chosen to represent his class on Commencement day. He also won the Lawrence prize for the best essay upon a subject in International Law. In the school, as previously in Harvard College, his quickness of intellectual apprehension, his steadily maturing judgment, his peculiarly frank and cordial spirit gave many foretokens of the power of leadership which was soon to be his.

The best influence of a cultured New England home were his by inheritance. He was the son of Hon. Charles Theodore Russell, Senior, who was an influential member of our Faculty of Law from its first organization in 1872 till his death in January last. Two of his brothers were also graduated in the same department, one of whom, Charles Theodore Russell, has lately been appointed a lecturer therein. To William Eustis, our lamented colleague, the Faculty had just sent a unanimous invitation to be one of the two speakers chosen to make commemorative addresses on the removal of the School of Law to its new Hall in October next.

The successes of Governor Russell in public life would have been noteworthy in any man, but when the political traditions of his native city and State are considered, as also the early age at which those successes were achieved, they are truly remarkable. They attest in this loyal son and valued trustee of the University the presence of high moral principle, conscientious devotion to personal convictions, an unflinching industry, a lofty public spirit, an effective gift for moving men. His sudden death on the sixteenth ultimo, before he had reached his fortieth birthday, called forth expressions of respect and affection from political opponents as well as from political friends — tributes from professional colleagues, from governors of commonwealths, from the President of the nation — tributes the like of which have seldom been paid to any save the ripest and longest-lived statesmen.

It is a mournful pleasure to remember that his distinguished public services, so felicitously crowned at the recent Convention in Chicago, his character and learning, his loyalty to us and our interests in this Board, reflect a lasting lustre upon our University. Gladly will we cherish his memory with a loyalty like his own.

Great sales prove the great merit of Wood's Sarsaparilla, and great merit enables it to accomplish wonderful cures.

Rev. S. H. Day, D. D., of St. Augustine, Florida, who is traveling abroad, writes from London, England, under date of July 27: "After crossing northern Ireland and Wales, and making stops in both places, we passed into England through the most suitable of gateways to the England of our dreams, Obester; stopping there and making stops frequently until London was reached. There we secured delightful apartments, within five hundred yards of the principal facade of the British Museum. We received without delay, through English friends, tickets for the use of the reading-room of the Museum. With this and the multitude of sources of interest and instruction, how rich the days have been in London! With Wordsworth we can say: —

"All that I saw returns upon my view;
All that I heard comes back upon my ear;
All that I felt this moment doth renew."

When the lover of English literature lingers in and around Stratford-on-Avon, and worships

in Holy Trinity near the grave there, reads Chap. 25 of Kenilworth in Kenilworth Castle, reads Gray's Elegy in Stoke Pogis Churchyard — which are of the things Mrs. Day and myself have done — he has certain sensations which are worth a long journey to feel. In Westminster Abbey, after I had knelt upon the flesh-colored slab under which Robert Browning lies entombed, and passing along the south aisle, gazed up upon the white marble relief commemorating John Wesley, I wanted to go into the private chapel and sit silent. I think I shall return home with something more than the mere sense of travel. I was gratified to meet last week, on Oxford Street, Dr. Pickles, of Tremont St. Church, Boston."

We Want Bread.

As the principal work of a chef is to provide food for hungry bodies rather than to spread flower bedecked tables, the preacher's work is to prepare meat for hungry souls. Lavishly garnished dishes will not make up for paucity of food. Some preaching is greatly garnished with rhetoric and high-sounding phrases, that has little in it that is substantial or appetizing. The preacher's words cannot be too plain and direct. They should be aglow with earnestness and fervor. They ought to create the impression in the minds of the hearers that he who utters them has been with the living Jesus and learned of Him, in fact that he has brought some of Christ with him. The late C. H. Spurgeon introduced in one of his lectures an odd character whom he dubbed the Rev. Dr. Dryasdust. This deep theologian and eminent scholar, but prosy preacher, was represented by a tallow candle of huge proportions, but small wick. The light shed was ludicrously disproportionate to the substantial circumference of grease. It was a case of great learning but little light. In the same way profundity of knowledge on the part of a speaker is not always accompanied with plentifulness of provender.

Men are not fed by the glitter of gold service nor the sheen of silver plate. They want bread, and mere intellectual disquisitions can never give that. Of course, we need something more than the mere repetition of Bible texts. We want such preaching as shall help us to feed on the marrow and fatness of the divine Word, and while the preacher's intellectual faculties have here a great work to do, he needs a deep spiritual apprehension of the truth. That only the Spirit of God can bestow. A college president says: "Many a man's reliance on the Divine Spirit is too absolute; he leaves the Lord to do precisely what the Lord sent him to do. 'No doubt many a man throws himself upon the Spirit's aid after the fashion that a drowning man will grasp at any straw if thereby his life may be saved. The man who has neglected to prepare his sermon will do this, and in doing so is guilty of great presumption. He is late in his application for Divine aid. That should be made in his study. If hearts and souls are to be reached, this spiritual aid must be had at the beginning."

Next to spirituality we sorely need simplicity. The laity do not object to scholarship. They do not mind how smart the chef is so long as he does not attempt to feed them on sauces and settings. They simply do not want theological displays in the pulpit. They want the language of everyday life. Scores of sermons die of diction. The preacher goes glibly on through sentences of sweet sentimentality, sound intellectuality and imposing rhetoric, and often seems far more concerned to present his gems of thought in the setting of appropriate language than to reach the spiritual natures of his hearers with substantial and stimulating food. We thoroughly understand the propriety of serving food well. Slipshod preaching is a disgrace to any man whose vocation is that of a preacher. The slipshod preacher very often supposes that he is the simple preacher, but simplicity goes offener with depth than shallowness, and is a fruit of proper preparation.

There need be no change in the gospel preached. The best brand is at least eighteen centuries old. We ask for its presentation in plain wording. There are some notable examples of direct utterance in the editorials of certain daily newspapers. The editorial pen is trimmed sharp and clean, the ink runs clear, the language is direct. The editor has something to say; he knows what he wants to say and how to say it, and he closes when he has finished. Moreover, the reader sees the point; he not only finds it but it finds him. The preacher of the Gospel has such a solemn task on his hands that every word should count. Every sermon should so set forth divine truth that the hearers may have every possible chance of appropriating it and incorporating the new appropriation into the thought and work of their daily lives. — *New York Observer.*

The Green Mountain Route.

The most direct as well as the pleasantest route from Boston to the Green Mountains of Vermont, Lakes Champlain and George, the Adirondacks, the Thousand Islands and other lower Canada resorts is via the "Green Mountain Route" which traverses what is perhaps the most picturesque and romantic section of the entire East. A great variety of summer tours over this line has been arranged for this season by the Central Vermont railroad, and tourists who wish to be intelligently informed concerning the various resorts and points of interest should send five cents in stamps (to cover postage) to T. H. Hanley, 290 Washington St., who will forward in return a copy of "Summer Homes" and the Central Vermont's book of tours for '96.

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Last January the principals of the Berkeley School, another school that has been coming rapidly into public favor since 1884, were enabled to purchase Chauncy Hall, in consequence of the death of its senior principal. In deference to the age and fame of the latter school, the combined schools, Chauncy Hall and the Berkeley, will hereafter be known by the older name, that of Chauncy Hall School. This combination, in which the best elements of both schools will be retained, will give to Boston a private institution peculiarly adapted for special courses of study and for the fitting of pupils not only for Harvard and the Massachusetts Institute of Technology, but for all collegiate and professional schools. Parents desirous of making inquiries in regard to this institution should write to the principals, Messrs. Taylor, DeMeritte & Hagar, Chauncy Hall School, Boston, for catalogue containing all necessary information. In this connection it would be well to mention that in addition to the regular high school or preparatory course for any school or university in the country, there is a postgraduate course open to graduates of high schools and to others of mature age, whereby students may be perfected in languages, literature and mathematics, or prepared for professional schools without going through college.

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